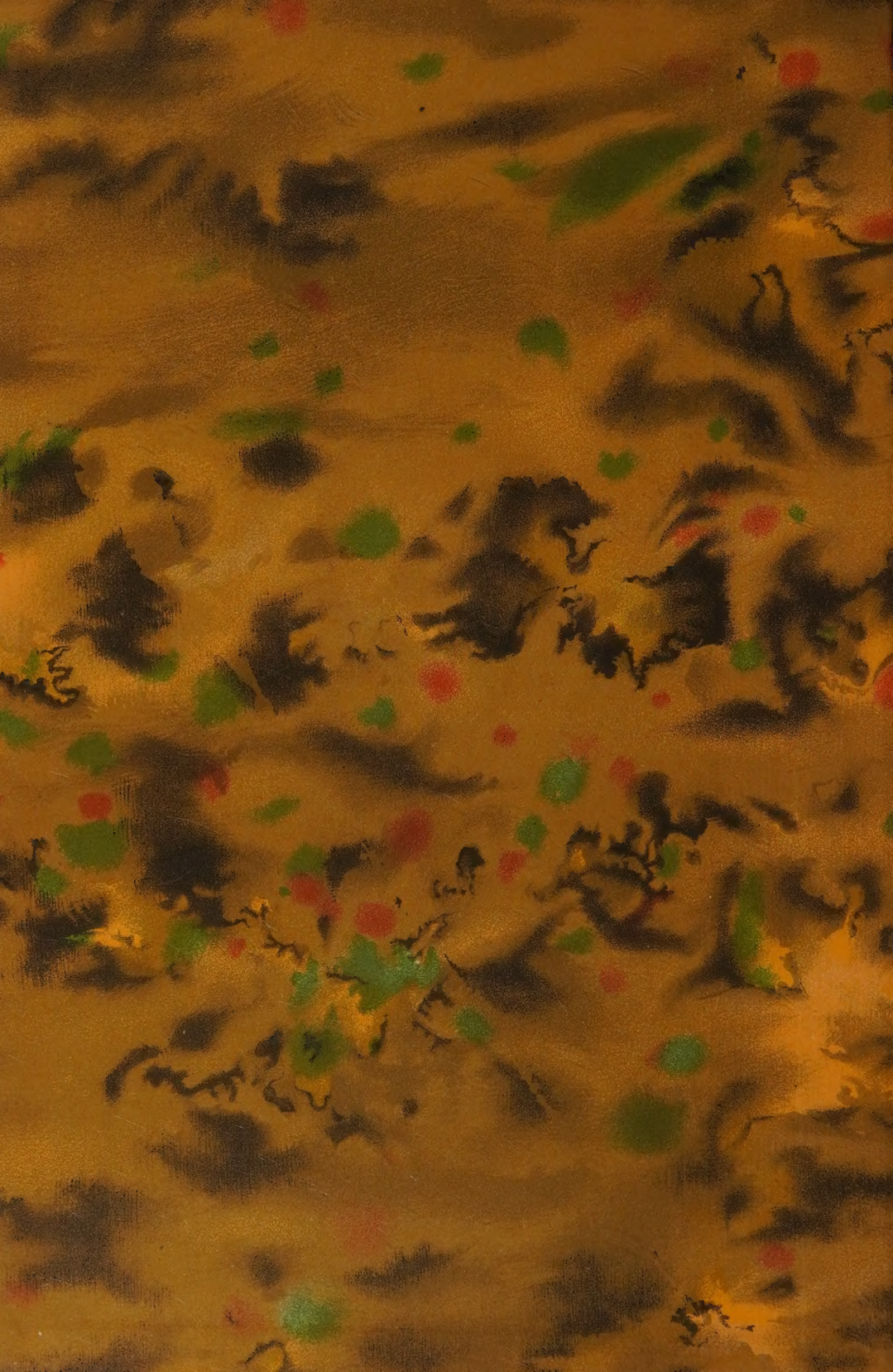

MINISTRY IN GALILEE TO TRIUMPHAL ENTRY

PREACHING FROM A BOAT

Hofmann

The Sacred Pageant of the Ages

By

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Contents

PAGE

CHAPTER 8. JESUS THE WONDER WORKER - - 1

Jesus dines with a Pharisee; Anointed by a woman; Host criticizes him; Another tour in Galilee; Magdala; Mary Magdalene; Dumb man healed at Capernaum; Beelzebub; The unpardonable sin; Contrasts them with Ninevites; Queen of Sheba; Visited by His mother; Jesus preaches from a boat; The Sower; The Tares; The Leaven; Hidden treasure; Crosses Sea of Galilee; The Storm quieted; Gadara; Two maniacs; Devils cast out; Return to Capernaum; Jairus; Heals a poor woman; Restores Jairus' daughter; Two blind men healed; Dumb is made to speak.

CHAPTER 9. JESUS REJECTED IN GALILEE - - 41

Jesus' second rejection at Nazareth; Few cures; Preaches in the villages; The twelve sent out; Herod Antipas; Tiberias; Herod's feast; Salome; Beheading of John the Baptist; Herodias; Machærus; Jesus crosses to east side; Multitudes hear Him; Feeds five thousand; Second storm on Galilee; Jesus walks on the water; Peter's attempt to do so; Greeted by multitudes at Gennesaret; Preaches in Capernaum on bread of life; The multitudes leave Him; Disciples express confidence in Him; Pharisees continue to oppose Him.

CHAPTER 10. THE TRANSFIGURATION - - - 75

Tyre; Sidon; Jesus in Phœnicia; The Phœnician people; The Canaanitish woman; Healing of her daughter; Decapolis; Success among the Greeks; Deaf mute healed; Four thousand fed in Decapolis; Magdala; Shuns Capernaum; Goes to Bethsaida; Julius; Heals a blind man; Country north of the sea; Cæsarea-Philippi; Peter's confession; Peter rebuked; Mount Hermon; The Transfiguration; Disciples' failure to cure; Jesus cures maniac boy; Chastises the disciples for lack of faith; Jesus predicts His death at Jerusalem.

CHAPTER 11. OPENING OF THE PEREAN MINISTRY - 111

Payment of the half shekel; Contention among the disciples; Jesus illustrates with a little child; John forbids another to cure in Jesus' name; John criticized; Jesus and disciples go to Jerusalem; Feast of Tabernacles; Jesus preaches in temple; His arrest planned; Officers converted; Nicodemus' defense; The woman taken in sin; Jesus' recommendation; Continues to teach in the temple; Stoned by the Jews; Ar-

PAGE

rival in Perea; Seventy sent out; A certain lawyer; Story of the Good Samaritan; Feast of Dedication; Bethany; Martha and Mary; Teaching the disciples to pray; Blind man healed; Pool of Siloam; Jesus teaches in the temple; Goes to Perea.

CHAPTER 12. THREE MONTHS BEYOND JORDAN - 155

Jesus in Perea; National beauties of Perea; The Bedouin; A dumb man healed; Dines with a Pharisee; Story of the rich fool; Falling of Tower of Siloam; A case of dropsy healed; Parable of the great supper; Preaches to publicans; Story of the lost sheep; Lost coin; The dower coin; Parable of the prodigal son.

CHAPTER 13. GOING UP TO JERUSALEM - - - 195

Parable of the rich man and Lazarus; House of Dives; Question of the disciples; News from Bethany; Jesus at Bethany; Resurrection of Lazarus; Many Jewish converts; Antagonism of priests; Retreat to Ephraim; Ten lepers healed; Native lepers; Return to Perea; Jesus and the children; The rich young ruler; Leaves Perea; Jericho; Zaccheus and Jesus; Blind Bartimæus; Crosses the wilderness to Bethany; Parable of the pounds.

CHAPTER 14. SIX DAYS BEFORE THE PASSOVER - 231

Jesus at Bethany six days before the Passover; Priests counsel to kill Him; The colt at Bethphage; The triumphal entry; Jesus in the temple; Curses the barren fig tree; second cleansing of the temple; Heals in the temple; Children praise Him; Jesus' authority questioned; Parable of the ungrateful husbandmen; Chief corner stone; Story of the wedding garment; Herodias and Pharisees; The tribute money; Jesus pronounces woes upon the Jewish leaders; Compares them with wicked Cain, The widow's two mites; Greeks seek Jesus; A voice from heaven.

JESUS, THE WONDER WORKER

INTRODUCTION TO CHAPTER VIII

JESUS visits some of the remote parts of Galilee and was received gladly. Great crowds followed him back to the sea shore and he preached from a boat. He then completed his selection of the twelve men who were to receive special instruction, and he took them on to Hattan, a nearby mountain, and delivered a discourse which is commonly known as the Sermon on the Mount. He returned to Capernaum and healed the centurion's servant, and later, while visiting Nain, restored a dead man to life. Upon returning again to his home, he received John's disciples and pronounced woes upon the cities of Bethsaida, Chorazin, and Capernaum.

Reni

MARY, THE MOTHER OF JESUS

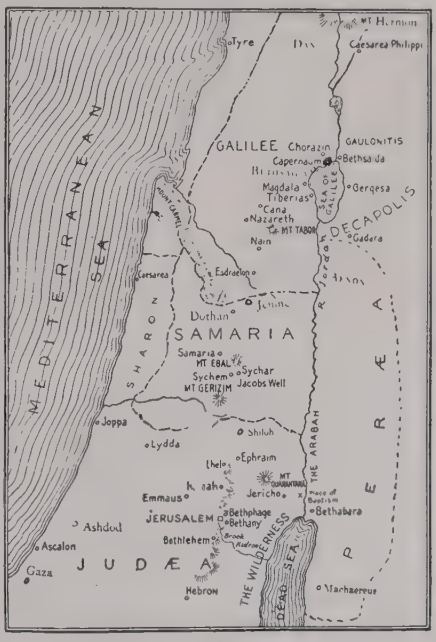
JESUS DINES WITH A PHARISEE

Veronese

Chapter VIII

JESUS, THE WONDER WORKER

Map—Jesus is still in Capernaum where we left him in the previous chapter. The disciples of John had been convinced that Jesus was the Son of God and had carried the news back to their teacher who was in prison. The most discouraging moment in Jesus' life, up to this time, had come and he had pronounced woes upon Chorazin, Bethsaida, and Capernaum.



MAP

Jesus Dines With a Pharisee—The Pharisees who had criticised Jesus at every turn now adopted another method. One Simon, a member of that party living in Capernaum, invited the Master to dine at his home for the express purpose of getting some accusation against him; for Jesus had been more than a match for them. Other guests were also invited, presumably for the purpose of becoming witnesses to any charge the Pharisees might seek to establish.

The Penitent Woman—While they sat at meat a sinful woman came into the house. This woman had

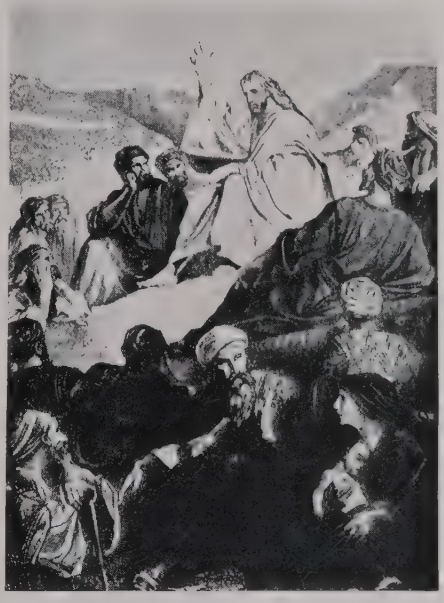
THE PENITENT WOMAN

been shunned and taunted by the religious leaders who should have helped her. But she had come into contact with Jesus and had felt the impact of his great loving heart; she was present on this occasion pouring out her heart in deepest penitence. She cried bitterly, her tears falling on Jesus' feet. Throwing herself at his feet she wiped them with her hair and then anointed them with ointment from an alabaster cruse.

THE PHARISEES COMPLAIN—The guests at once begin to say, "If

THE PHARISEES COMPLAIN

he were a prophet, he would know what sort of woman this is who is touching him, for she is a sinner." Jesus grants that she is a sinner, but holds that since she had much to be forgiven, she in turn loved much. Then he turned to the woman and said, "Thy faith hath saved thee; go in peace." Upon hearing this the Pharisees said, "who is this that even forgiveth sins"? However, it seems they were unable to bring any charge against him and were therefore foiled in their scheme for the present. Luke 7: 36-50.



JESUS PREACHES IN GALILEE

JESUS PREACHES IN GALILEE—Another tour is now made by our Lord through rural Galilee, at which time he "brought tidings of the Kingdom of God" to the humbler folk. This seems to have been strictly a preaching tour for there is no record of his having healed any one. He was accompanied by the twelve, and a few devout women who ministered unto them of their substance. Luke 8: 1-3.

MARY MAGDALENE—One of the women was Mary Madgalene, out of whom Jesus had cast seven devils. Her devotion to Christ is proven by the fact that she was in Jerusalem during his trial and crucifixion and

MARY MAGDALENE

was one of the early morning visitors to his empty tomb the day of his resurrection, and had the honor of meeting him at that time.

MAGDALA—Mary Magdalene was a native of Magdala, a little village at the south side of the plain of Gennesaret on the shore of Galilee. and this is a picture of the village as you see it today.

MAGDALA

A BLIND AND DUMB MAN HEALED—Jesus now returns to Capernaum with such overwhelming power, that his own friends thought he was beside himself, but he soon cor-

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A BLIND AND DUMB MAN HEALED

rected their mistaken imagination. Then a man was brought to him who was both dumb and blind, and Jesus healed him. The multitudes were amazed, and said, "Is this the Son of David?" Matt. 12: 22-23.

PHARISEES' INTERPRETATION—The list of childish and unfounded criticisms which the Pharisees had been lodging against Jesus has a new one now added to it. They were present when the blind and dumb man was instantly healed and were so mystified that they were at their wits end. It was too much for them, and not having occurred on a Sabbath day, they could not accuse him this time of being a Sabbath-breaker. But they must say something; so they said that Jesus had effected this cure by the power of Beelzebub, the prince of demons. Jesus' reply put their feeble contention to shame; and then he accused them of committing the "unpardonable sin." Matt. 12: 24-37.

PHARISEES' INTERPRETATION

JONAH AT NINEVEH—Following this unpleasant incident the Pharisees had the audacity to request Jesus to do some miracles for them. But he, knowing that their motives were false, would not misuse his sacred

JONAH AT NINEVEH

powers. "There shall be no sign given you, except the sign given by Jonah who preached to the Ninevites." If they will not listen to his preaching, no miracles will be performed merely to satisfy their curiosity.

THE RESURRECTION — Jesus also tells them that later, possibly when it is too late, they will have another sign as follows: "For as Jonah was three days in the whale, so shall the Son of man be three days in the heart of the earth." The men of Nineveh will stand in judgment with you and condemn you. Matt. 12: 38-41.

THE RESURRECTION

QUEEN OF SHEBA—"The Queen of Sheba shall also rise up in the day of judgment with

Plockhorst

MOTHER AND BROTHERS VISIT JESUS

this generation and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." Matt. 12: 42.

QUEEN OF SHEBA

MOTHER AND BROTHERS VISIT JESUS — "While he was yet speaking to the multitudes, behold his mother and brethren stood without seeking to speak to him," and when he was informed of it, he said, "Who is my mother and who are my brethren?" And he stretched forth his hand toward his disciples, and said, "Behold, my mother and my brethren. Whosoever shall do the will of my Father, he is my brother and sister and mother." Matt. 12: 46-50.

PREACHING FROM A BOAT

PREACHING FROM A BOAT — Jesus probably dismissed the people and spent a short time visiting with his

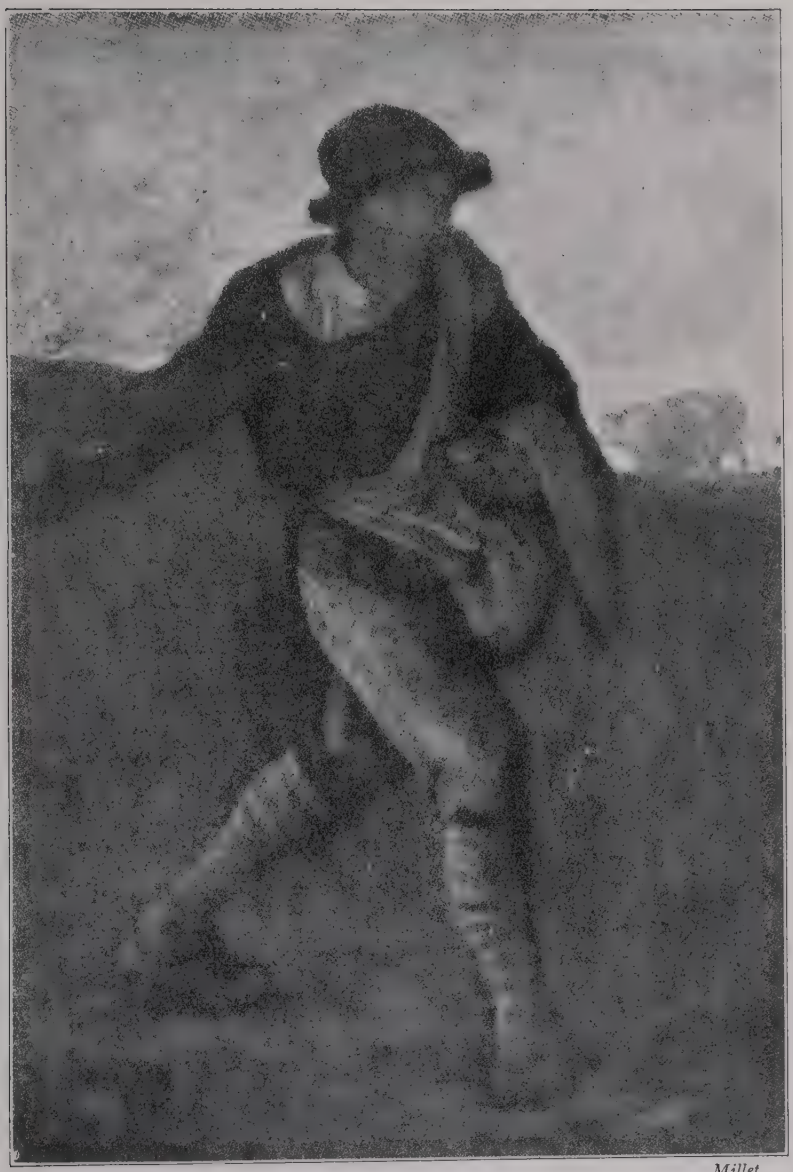
mother, who had come over from Cana or Nazareth to see him. After this the people thronged him again. It was a cosmopolitan crowd that had come from every nook and corner of Palestine to hear his wonderful words. In their eagerness to get close enough to hear him they forgot their manners and pressed so closely that he could not speak. So he got into a boat and pushed off from the beach and preached from the boat to the people who stood on the shore. Matt. 13: 1-3.

SEED BY THE WAYSIDE

The Sower—In this sermon Jesus introduced his great series of parables. The first was the parable of the sower: "Behold," he said, "A sower went into his field to sow grain," which afterward he explained, saying, the seed is the word of God, and the sower is the preacher.

Seed by the Wayside—"Some of the seeds," he continued, "fell by the wayside," that is, on a hard beaten path and since the seeds were not covered by the soil, "the birds came and ate them." Jesus says this means that "when anyone hears the word of the Kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart."

Stony Soil—Then he said, some grain chanced to



Millet

THE SOWER

fall upon the rocky places, or where there was but shallow soil covering the stones, "straightway it sprang up, and because it had no deepness of earth, when the sun beamed down upon it, it withered away." These Jesus said, "are those who receive the message with joy, but when tribulation and persecution come they stumble because the word has not taken deep root in their hearts."

STONY SOIL

IN THORNY PLACES

In Thorny Places — Other seeds fell among thorns and as they grew together the weeds choked out the grain and it never developed. Jesus then explained that "these are they that hear the word, and the cares of the world and the

ABUNDANT HARVEST

deceitfulness of riches choke the word and they become unfruitful."

ABUNDANT HARVEST—At last he said, "Others fell on good ground, and yielded a great harvest, bringing forth thirtyfold, sixtyfold, and some even a hundredfold." These are they that hear the word, understand it, accept it, and bear much fruit, and added, "Those who have ears to hear let them hear." Matt. 13 and Mark 4.

WHEAT AND TARES SERIES—Jesus' second parable was concerning a man who sowed wheat in his field, but he had an enemy who came and sowed tares while the man slept. At first the tares and wheat presented a similar appearance, but when both

WHEAT AND TARES SERIES

ripened, the former developed no grain, while the latter did, but the wheat was not particularly hindered by the presence of the tares.

SEPARATING TARES FROM WHEAT

SEPARATING TARES FROM WHEAT—This pictures farmers in Palestine separating tares from wheat before the harvest at the present time. This is what the servants of the landlord in this parable were told not to do. "Let them grow together," he said, "until the harvest." It is not Jesus' plan to command the church to destroy the unbeliever; Christ will handle him in his own way at the proper time.

BURNING THE TARES

BURNING THE TARES—"Let them grow together, and at the time of harvest I will say to the reapers, gather up first the tares and bind them

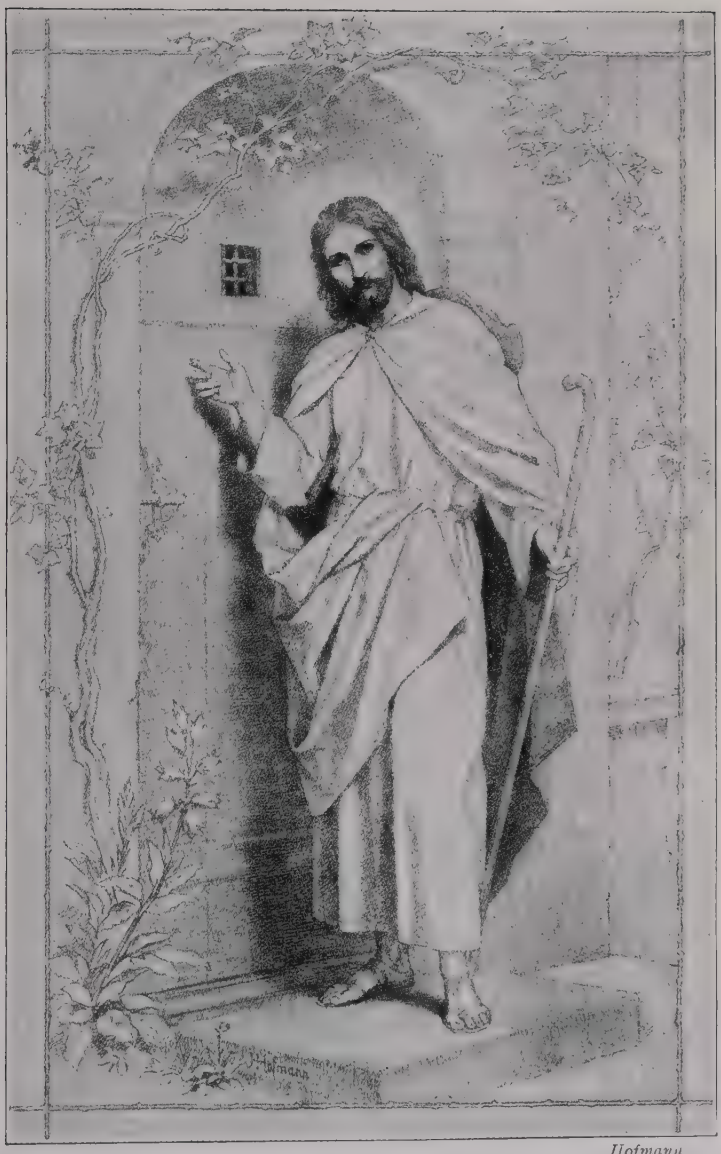
in bundles to themselves, and burn them, but gather the wheat into my barn." Thus the fruitful and the unfruitful will be finally separated. Matt. 13: 24-30.

Our Landlord—The kingdom of God is a subject of growth like a stalk of grain; "first, the blade, then the ear, and then the full grain in the ear." There is a great harvest to look forward to. Jesus makes it plain that his Kingdom is composed of men and women who believe on him and he presents a picture of that day when all will know him from the least to the greatest. The great Landlord will finally come with his reapers to claim his glorious harvest.

PARABLE OF THE LEAVEN

Parable of the Leaven—The stories of the "mustard seed" and the "leaven" reinforce the idea of a growing and expanding Kingdom. The Kingdom of Heaven, Jesus said, "is like leaven which a woman took and buried in three pecks of flour, till all of it was leavened." The Gospel is to permeate the earth. Its silent conquests, like the silent processes of leaven, will finally reach every nook and corner of the globe.

Treasure in a Field—Jesus now leaves the boat and the multitude and, with his disciples, goes to the



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OUR LANDLORD

home of one of them. Here he speaks more personally to them. He tells them that the "Kingdom was like a treasure hidden in a field, and when a man had found it he sold everything he had and bought the field." It embraces the whole scope of his interests and nothing else engages his thought, and his happiness is therefore unmarred. He might have added, "I have bought such a field and you should do the same thing." Mark 13: 44.

TREASURE IN A FIELD

SEA OF GALILEE

SEA OF GALILEE —The shades of night are rapidly falling. It has been a great day for both Jesus and his disciples. There have been no unpleasant experiences; the Pharisees, for at least this day, caused no disturbance. The multitudes are so

A STORM AT SEA

enrapt in Jesus that they will not go home, and Jesus and the twelve are obliged to board a little boat and start to the east shore of Galilee, presumably in the hope of thus succeeding in sending them home.

A Storm at Sea—The sea of Galilee is entirely surrounded by hills. Its surface is over five hundred feet below the sea level and is much warmer than the mountains above. Almost every day the wind rises and the sea becomes a mass of foaming waves and there are times when the storms are furious and a crossing is dangerous.

Jesus in a Storm—The little boat occupied by Jesus and the disciples that night was caught in such a storm that the waves were leaping into the ship. Jesus, after his strenuous day, was asleep on the boat and when he did not waken

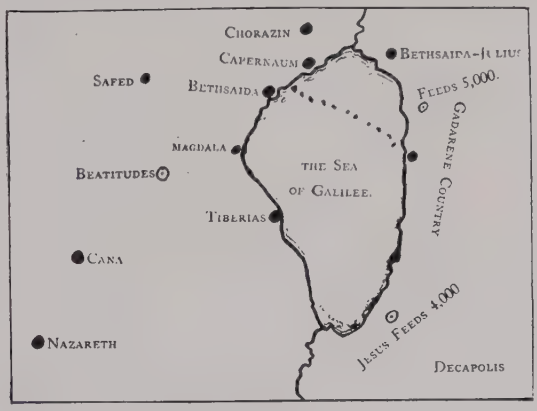
JESUS IN A STORM

Dietrich

JESUS CALMS THE STORM

during the storm, the frightened disciples called him and said, "Master, we are about to perish; if you are interested in us save us from these fearful waves." Mark 4: 35-38.

JESUS CALMS THE STORM—At this the Master arose and "rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased and there was a great calm." And the disciples said among themselves, "Who then is this, that even the wind and the sea obey him." After all the evidence they had of his power and his concern for their welfare he could not refrain from rebuking them for their lack of faith. Mark 4: 38-41.



MAP

MAP—It is but a few miles across the sea of Galilee, but it was probably morning before they landed on the eastern shore. They are now really in another country. It is semi-desert and the people are poor. They may have breakfasted on the beach and then set out for the hills beyond.

EASTERN SHORE—You will be interested in seeing the country itself, and here it is; the west side is fertile and is one grand group of gardens. Over here there is not even fair grazing land, but as the table land stretches on to the east, it becomes more productive

EASTERN SHORE

and some very important cities might have been seen there in the days of Jesus.

Two Maniacs—Our Lord and his disciples had not gone far back into the hills before they met two mad men who had chosen their residence in a cemetery. When they saw Jesus, they cried out, "Thou art come to torment us before our time, what have we to do with thee, thou Son of God"? Matt. 8: 28-34.

Jesus Heals—But they misjudged Jesus; he had come not to torment them, but to release them from their tormentor. These men had the whole country so frightened that no one would pass that way, as "no man had ever been able to tame them." The more vicious one of the two, however, came to

TWO MANIACS

Webb

JESUS HEALS

Jesus and fell at his feet, and the Lord said, "come forth, thou unclean spirit, out of the man."

SWINE CHOKED IN THE SEA

SWINE CHOKED IN THE SEA—The people of this neighborhood were evidently not Jewish, for they owned a herd of swine. After the evil spirits left the man it is said they entered the swine and caused them to run headlong down the steep and into the sea, where they perished. When later Jesus saw the man clothed and in his right mind, he bade him tell no man. The natives seemed afraid of Jesus after this incident and implored him to leave their country, and he returned to Capernaum. Mark 5: 12-20.

JAIRUS AND JESUS

JAIRUS AND JESUS—Jesus had been gone only a day, but when he landed at Capernaum "The multitudes were waiting for him and gave him a hearty welcome." In the crowd was the ruler of the synagogue, Jairus by name, and he fell at Jesus' feet and implored him to come quickly for his little

HE HEALS A WOMAN

daughter was at the point of death.

He Heals a Woman—Jairus may have been one of the leaders who had haunted Jesus' steps, but that did not affect our Lord's attitude toward him in his hour of need. As they started on their way to the home of Jairus a poor woman, who had been ill for twelve years, followed after him and finally mustered enough courage to timidly touch the hem of his garment, believing that even so slight a touch would heal her. She had calculated correctly. Jesus turned to look upon the frightened woman and kindly said, "Daughter, thy faith hath made thee whole; go in peace. Mark 5: 25-34.

THE GIRL IS DEAD

The Girl Is Dead—As they neared the house of Jairus, his servants

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RAISING THE DAUGHTER OF JAIRUS

met him and said, "Do not trouble the Master any further, the girl is dead." But Jesus said to the heart-broken ruler, "Fear not, only believe," and in spite of the report they moved on into the house.

Raising the Daughter of Jairus—When they entered the dwelling the whole family was "weeping and wailing greatly." But Jesus said, "why do you weep and make tumult, the girl is not dead, but only sleepeth," and they all laughed at him, perhaps not understanding his meaning. Then he took the girl by the hand and said, "Damsel, I say unto thee, arise. "And immediately she arose and walked, and the people were amazed.

TWO BLIND MEN SEE

Two Blind Men See—As Jesus left the now happy home of Jairus, two blind men were waiting for him. "They followed him, crying, have mercy on us, thou Son of David, and when he was come into the house, the blind men came in to him and Jesus said to them, believe ye that I am able to do this? And they replied, yea Lord, then he touched their eyes, as he said, according to your faith, so be it unto you, and their eyes were opened." Matt. 9: 27-30.

A Dumb Man Healed—During the time the blind men were in the house, there was a dumb man waiting

for his turn to go in. He had been brought there by some of his relatives who believed he had a devil. Jesus immediately healed the man and again the whole multitude marveled, all except some Pharisees who had sneaked in and at that moment again piped, "You are all wrong, we tell you. By the prince of devils, casteth he out devils." Matt. 9: 32-34.

A DUMB MAN HEALED

Questions

With whom did Jesus dine? Why was he invited? Who anointed him at this feast? What did the Pharisees say about it? Why? What was Jesus' reply? Where did Jesus now go? Is Capernaum in Galilee? What then is meant by a "tour of Galilee"? Who was Mary Magdalene? Where was her home? What cure did Jesus do when he returned to Capernaum? What new accusation did the Pharisees bring now? What kind of sin did Jesus call this? With whom did Jesus compare them? Who came to see him at this time? What did he say? Why did he preach from a boat? In what form was this sermon? Why did he use parables? Where did Jesus now go? Why? What happened on the voyage? What did Jesus do? What did the disciples say? What kind of country on the east shore? Who did Jesus meet? Where did the maniacs live? What did Jesus do? How long did he stay in Gadara?

Who was waiting for his return to Capernaum? What was Jairus' position? How was a poor woman healed? What happened to Jairus' daughter in the meantime? Did he restore her to life? Name particulars. Who did Jesus next heal? Tell about the healing of the dumb man. What did the Pharisees say about it?

JESUS REJECTED IN GALILEE

INTRODUCTION TO CHAPTER IX

Jesus accepted an invitation from a Pharisee to dine with him and was criticized by his host for permitting a woman to anoint him. Another tour of Galilee is now made and many cures are effected. He is often criticized by the Pharisees, who finally insist that his marvelous works have been done by the devil, and Jesus accused them of committing the unpardonable sin. Our Lord then preaches again from a boat, and in crossing to the east shore of Galilee calmed a storm, and after he landed healed a maniac. He returned to Capernaum and restored a dead girl to life, healed an afflicted woman and two blind men, and restored the power of speech to one who was dumb.

Bida

MY PEACE I GIVE UNTO YOU

Tidey

JESUS HEALING AT NAZARETH

Chapter IX

JESUS REJECTED IN GALILEE

Nazareth—The mighty works of Jesus and his complete refutation of the Pharisees' accusations had gained for him a great reputation far and wide, and though the people of Nazareth had treated him shamefully he decided to give them another chance, and accordingly, returned there at this time.

Jesus Healing at Nazareth—The people of Nazareth had evidently mellowed a little for they invited him to speak again on the Sabbath, but they objected to this sermon also. Consequently "he could there do no mighty works, save that he laid his hand upon a few sick folk and healed them. And he marveled because of their unbelief." Matt. 13: 54-58.

NAZARETH

Preaching in Villages—Jesus left Nazareth, but he did not return to Capernaum. He went out into the villages and preached in their little synagogues, healing all manner of diseases; the people heard him gladly, for the Pharisees were not there to meddle and threaten

PREACHING IN VILLAGES

those to whom he ministered. Matt. 9: 35.

JESUS FILLED WITH COMPASSION—The readiness of these folks to accept the truth filled Jesus with hope. They were a people with few religious privileges, and what they did have had been given by the bigoted leaders whose actions betrayed their mock sincerity. "They were a people distressed and scattered as sheep having no shepherd." Their distress of mind and heart "moved Jesus with compassion," and he called the twelve to him and pointed out this condition to them as he said, "The harvest truly is great but the laborers are few: Pray ye therefore the Lord that he send forth laborers into his harvest." Matt. 9: 36-38.

JESUS FILLED WITH COMPASSION

THE TWELVE SENT OUT—Naturally, when a man prays for something he will do all he can to bring that thing to pass. When

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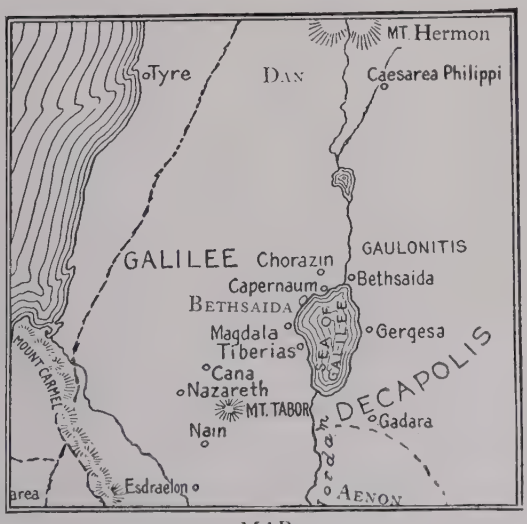
PEACE BE UNTO THIS HOUSE

THE TWELVE SENT OUT

the twelve had "prayed for laborers," it had this effect on them and when they volunteered their services, Jesus said, "Go." They were to go only to Jews under this first commission and they were authorized to preach and heal the sick, taking nothing with them. Matt. 10: 5-10.

Peace Be Unto This House—They were to lodge in Jewish homes of "worthy" families, upon whom their peace should be pronounced, and they were to remain guests in a particular home as long as their work was continued in a given place. Jesus warned them of dangers on the way and told them how to meet them. And the first trip made by the twelve, without Jesus, began. Matt. 10: 11-42.



MAP

Map—After preaching in a few villages, Jesus returned to Caper-

naum, and news was brought to him that Herod (Antipas), who lived at Tiberias, had been making inquiry about him, for he had been informed of the mighty works of Jesus and believed he was some great prophet.

HEROD ANTIPAS—Herod was a coward and a weakling. He had put John in prison to satisfy the whims of his immoral wife and had had him beheaded to fulfill a promise made at a drunken carousal. The thought of his crime, however, haunted him ever after and when he heard of the miracles of Jesus, because of his superstition, his first thought was that he was John the Baptist come to life.

HEROD ANTIPAS

TIBERIAS—This city was built by Herod, and was probably not finished at the time of this incident. It was named for the Roman emperor whose favor he constantly courted, and was less than ten miles from Capernaum. It is strange that Herod had lived so near Jesus for several months without having heard of his

Rochegrosse

SALOME DANCED

mighty works before this time. At any rate, as soon as he had heard of Jesus, "he sought to see him."

TIBERIAS

HEROD'S FEAST—Herod made a great feast on his birthday and invited his chief officials and generals and the notables of Galilee. This was simply another method of impressing the Roman representatives favorably and furnishing them with material for a good report to carry back to Rome.

SALOME DANCED—In the process of the supper, Salome, his step-daughter, came in and performed a vulgar dance and the applause of the army officers was so loud and continuous that the half-drunken king, to be a good fellow, shouted to her that he would give her anything she might ask, even to the half of his kingdom. The girl had not expected this sudden outburst of generosity, and certainly the king had only said it

HEROD'S FEAST

SALOME'S REQUEST

jestingly. But he was to pay dearly for his little joke.

SALOME'S REQUEST—The girl was so surprised that she could think of nothing she really wanted, so she went to her mother. Herodias now saw her opportunity to avenge the plain-spoken Baptist, and with but little urging, persuaded her daughter to demand the head of John to be brought to her on a platter. Herod was terror-stricken at this and tried to excuse himself from the rash promise he had made.

BEHEADING OF JOHN THE BAPTIST—But he had sworn to the promise in the presence of many witnesses, and when the demand was pressed, he sent to the prison at Machærus and had the man of God beheaded.

HEAD OF JOHN THE BAPTIST—The head of John the Baptist was handed to the brazen

BEHEADING OF JOHN THE BAPTIST

Rubens

HERODIAS

girl as she had requested, and Herod, though terrified at his dastardly act, had paid his vow.

HEAD OF JOHN THE BAPTIST

HERODIAS—The wicked Herodias had won she thought. Salome had brought to her the head of John. She was happy for the moment, but both she and Herod paid later when they were exiled by the emperor and both died in poverty. John's work was finished. He had been God's greatest prophet and had introduced the Messiah to the world. His disciples buried his headless body near Machærus, and most of them at least joined the forces of Jesus.

CHURCH OF SAINT JOHN—SAMARIA

CHURCH OF SAINT JOHN—SAMARIA—Some scholars claim that this

feast of Herod was held in Samaria, and that this church marks the burial place of the head of the Baptist. This opinion was held by the Crusaders who built the church (now a Mohammedan mosque). At the time of the execution, however, Pontius Pilate claimed Samaria, and he and Herod were constantly at the point of a break, so it is not likely therefore that Herod's feast was given here.

MACHÆRUS—Machærus, because of its exposure to the vicious tribes east of the Dead Sea, was Herod's most strongly fortified city and it might be said was one of his capitals. The most reliable Roman officers would likely have been stationed here and it is reasonable to suppose that the hilarious party was held at Machærus the night John was beheaded.

MACHÆRUS

MAP—The same messengers who had told Jesus of Herod's desire to see him had at the same time also told him of the death of John the Baptist. To forestall the possibility of an attack upon him by Herod, it is presumed that he crossed the sea, and went into a distant place east of it. Here he was in the territory of Philip, another son of Herod the Great, but he was

known as a gentle and kindly ruler. Matt. 14: 13.

BETHSAIDA—JULIUS—Luke 9:10 says that "he withdrew apart to Bethsaida" (Julius), which was a city built by Philip about the same time that Tiberias was in process of construction. This one ruin

MAP

is all that is left of Bethsaida-Julius to-day.

RETURN OF THE TWELVE—It was in this same neighborhood that Jesus had cast the demons out of the man who lived in the tombs. He had come here to isolate himself from the world,

BETHSAIDA—JULIUS

RETURN OF THE TWELVE

and was here when the apostles returned and declared unto him what great things they had done on their first evangelistic tour.

MULTITUDES HEAR HIM—This was just before the Passover and many Jews living north of Capernaum, who had heard of Jesus, had arranged to stop there on their way to Jerusalem and see him, but he was not in town. However, they were earnestly bent on seeing the Master, and started a search, locating him finally in these eastern hills.

FEEDING THE FIVE THOUSAND—Jesus preached to them and healed a few; the people must have been much impressed for they stayed with him until they were

MULTITUDES HEAR HIM

Murillo

FEEDING THE FIVE THOUSAND

almost famished from hunger. Then came the great miracle in which Jesus so multiplied the five loaves and the two small fishes that the five thousand ate to the full, and twelve baskets of fragments were left over. Matt. 14: 13-21.

JESUS ALONE—"And straightway he constrained his disciples to enter into the boat and go before him unto the other side, while he should in the meantime send the multitudes away. After he had dismissed the great crowd, he went up into a mountain apart to pray; and when evening was come he was there alone."

JESUS ALONE

BETHSAIDA—WEST

Bethsaida—West—The Bethsaida of James and John was on the west side, about six or seven miles from Bethsaida-Julius, and it was for this port that the disciples had set out when they left Jesus.

Storm on Galilee—Attention has been called to the sudden storms that arise on the sea of Galilee, and how boats caught in them often founder. It was such a storm that came down on the disciples' boat that night when Jesus was not with them to calm the elements as he had done a few weeks previous.

JESUS WALKS ON THE WATER

Jesus Walks on the Water—They had battled with the turbulent sea nearly all night when they should have made port in not more than two hours. About the fourth watch of the night they saw Jesus walking on the water, and, living in a day of great superstition, their first thought was that it was an "apparition," and "they cried out for fear."

'Tis I, Be Not Afraid—When Jesus came nearer, however, they recognized him, but they could scarcely believe their own eyes. But when Jesus said, "Be of good cheer, it is I, be not afraid," they recognized his voice and took courage. We are not told that the storm ceased, but it is presumed that it did.

Jalabert

STORM ON GALILEE

Richter

PETER WALKS ON THE WATER

'TIS I, BE NOT AFRAID

PETER WALKS ON THE WATER—Peter, the impulsive one, who often regretted what he said in haste, and many times voiced the sentiment of all the twelve before they themselves could muster courage to do so, was first to speak. Half believing and half doubting he cried out, "Lord, if it be thou, bid me come unto thee upon the water." Jesus answered back: "Come," and Peter plunged into the storm tossed sea and began to sink. He cried, "Lord, save me," and the mighty hand of the Son of God clasped his. The storm ceased and when Jesus came into the boat they worshiped him and said, "Of a truth thou art the Son of God." Matt. 14: 25-33.

PLAIN OF GENNESARET

PLAIN OF GENNESARET—As has been seen the disciples were headed for Bethsaida, but the

IN CAPERNAUM

storm had driven them out of their course and they landed at Gennesaret, considerably west of there, "and they moored to the shore." Mark 6: 53.

MULTITUDES GREET HIM—"And when they were come out of the boat, straightway the people knew Jesus and they carried about on beds those who were sick to where he was. And wheresoever he entered, into villages or into country, they laid their sick in the market places and besought him, if they might touch if it were but the border of his garment; and as many as touched him were made whole." Matt. 6: 54-56.

MULTITUDES GREET HIM

Noack

THE SERMON

In Capernaum—That night Jesus slipped away to Capernaum, but the enthusiastic crowds followed him. When they had located him, Jesus accused them of following because they had been miraculously fed two days previous. He is now to put them to the test. He will not provide food for them to-day, neither will he offer any "signs," but will preach to them upon a subject unlike any he has ever before dealt with.

The Sermon—"No one can come unto the Father but by me," he said. "I am the Bread of Life which came down from heaven." "Except ye eat of my flesh and drink my blood, ye have not life." "My flesh is meat indeed and my blood is drink indeed, which if ye eat and drink, ye shall also live, because of me." John 6.

MANY LEAVE HIM

Many Leave Him—It was a strange and exacting sermon and the multitudes could not understand it. They said to his disciples, "This is a hard saying who can hear it." Many of his disciples drew back and would not associate with him any longer; even the apostles were puzzled and Jesus had to encourage them. Now for the first time, Jesus did not have to

disperse the crowds. They left of their own accord upon hearing these words.

JESUS AND THE TWELVE—Everyone left him but the twelve, and they stood dazed in the presence of the Master. As Jesus saw the multitudes filing out in every direction, he broke the silence and said to the twelve: Do you see them all leaving me? He waited a moment, but no reply was given. "Jesus therefore said unto them, would ye also go away?" Then Peter spoke; he spoke for them all: "Lord to whom shall we go? Thou alone hast the words of eternal life, and we have believed and know that thou art the Holy One of God." The test had come, the twelve met it, and Jesus was happy.

JESUS AND THE TWELVE

JESUS AND THE PHARISEES—The Pharisees quickly spread the news abroad that Jesus had lost his popularity and that he only had a handful of followers left and now these "Leaders of Israel" come with some more of their cavils. They accuse Jesus of breaking the law because his disciples did not wash their hands in a certain prescribed way before they ate; they did of course wash their hands but not in the ceremonial way that the Pharisees ordered. If Jesus ever

JESUS AND THE PHARISEES

became angry it was then. He said (in substance), You hypocrites! Why do you nullify the law of God by your tradition. You are careful to wash your hands in a certain way, but you could let your own father and mother starve and justify your conduct on the ground that you dedicated your money to God, when God says honor your father and mother.

Questions

Did Jesus do any miracles at Nazareth? Why did he not do more there? Did he preach again? How was he received this time? Where did he go next? How was he received by the country folks? How did their condition affect him? Why did he send out the twelve at this time? What rule did he give? What news did he receive upon his return to Capernaum? What was Herod's opinion of Jesus? Who was invited to Herod's birthday party? Who danced? What was Herod's promise to Salome? What did she request? Did she get John's head? Was Herod pleased to behead John? Why? Where did Jesus go after hearing Herod's wish to see him? Why? Who governed the east shore of Galilee? What city had he built? Did many come to him here? How did he feed them? Where did he send

the disciples from here? Where did he go? What happened on the sea that night? Tell about the storm? Why could Peter not walk on the water? Where did they land next morning? Were any waiting for Jesus? Where did he now go? Tell about his last great sermon in Capernaum? Why did they all leave him? What did the twelve say about it?

THE TRANSFIGURATION

INTRODUCTION TO CHAPTER X

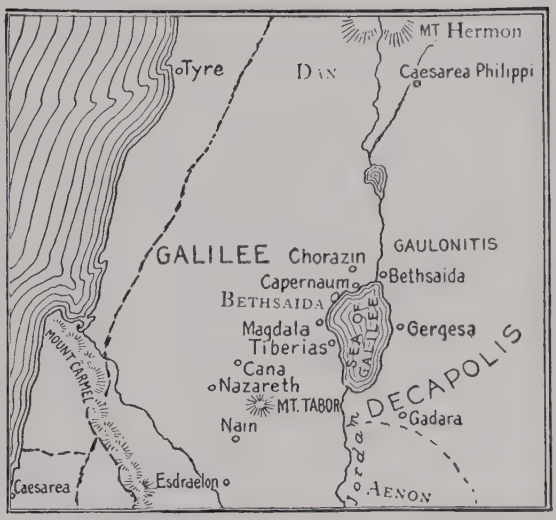
JESUS has made a second visit to Nazareth and, upon being rejected, again goes into the rural districts, where he receives a hearty welcome. He then sends the twelve in groups of two to preach to the people. In the meantime John the Baptist is beheaded, and Jesus crosses to the east shore of Galilee again and feeds the five thousand. He then sent the disciples to the west shore alone and in the midst of a severe storm came walking on the water to them. When he arrived in Capernaum this time he preached the memorable sermon on the Bread of Life, and the crowds left him and never returned again. The twelve alone remained faithful.

Max

FRIEND OF THE FRIENDLESS

Chapter X

THE TRANSFIGURATION



MAP

Map—In the previous chapter it was suggested that Jesus was trying to avoid Herod. After he had fed the five thousand he did but few "signs" when he returned to Capernaum, and his teaching was of such a nature that many left him, in fact practically all except the twelve. He now leaves for another trip to the northwest in the neighborhood of Tyre and Sidon. Matt. 15: 21.

TYRE

Tyre—Tyre was an old sea port town. Hiram was king of

SIDON

Tyre in the days of Solomon and David, and in those days its people were very intelligent and were master craftsmen in many lines.

SIDON—Sidon was also a part of Hiram's kingdom and was a great rival of Tyre. At intervals it was a separate kingdom from its rival and was a very prosperous city. Jezebel's father was king of Sidon at the time of Ahab and Elijah, and was active in the promotion of Baal worship.

SCENE IN PHŒNICIA—"Jesus went into parts of Tyre and Sidon." We do not mean that Jesus actually went into the cities themselves, but rather into the country of Phœnicia, of which these were capitals. It is a splendid country

SCENE IN PHŒNICIA

Drouet

JESUS AND THE CANAANITISH WOMAN

to this day and the people we see there are far above the average of other parts of the Holy Land. We offer here a scene in Phœnicia.

PHŒNICIAN PEOPLE

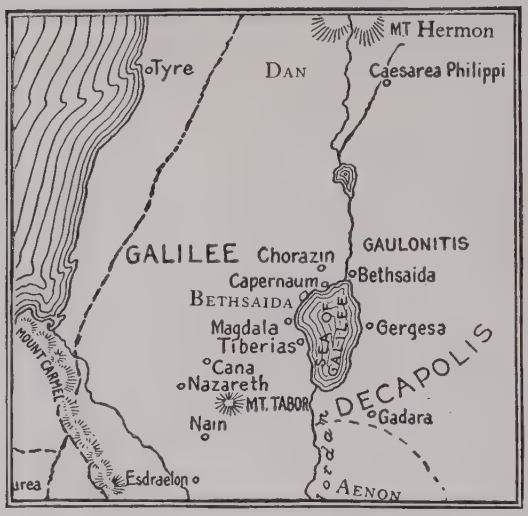
PHŒNICIAN PEOPLE—This whole country was originally settled by Canaanites, sons of Ham. They were subdued by Joshua, and the remnant in most part seems to have amalgamated with the Israelites, although in Jesus' time, there were some of them still to be found here in Phœnicia. The people here shown are no doubt descendants of the ancient Canaanites.

THE DAUGHTER IS HEALED

JESUS AND THE CANAANITISH WOMAN—When Jesus made the tour of Phœnicia, he met a woman who was of Canaanitish extraction. Her daughter was grievously ill and when she heard that Jesus was in her country and that he had performed many cures, she came to him and said, "O Lord, thou Son of David, my daughter is very ill, Lord help me."

The Daughter Is Healed—"But Jesus answered and said it is not meet to take the children's bread and cast it to the dogs. Then she said, Yea Lord, but may the dogs not eat of the crumbs which fall from the Master's table? Jesus answered, O Woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed immediately." Matt. 15: 21-28.

Map—Jesus did not remain in this Phœnician country long. Instead of returning to Capernaum, however, he crossed over into Decapolis, the meaning of which is "ten cities." With the exception of Bethshan all these towns were east of the sea of Galilee. The northernmost was Damascus and the most southern was Philadelphia. The cities formed a kind of federation with certain independent privileges from Rome, and were made up for the most part of Greeks.



MAP

Many Cures in Decapolis—Jesus crossed the Jordan north of the sea of Galilee and turned south on the east side, for a little later we find him just south of the sea. His success here was tremendous. He healed all manner of ills and when these Greeks saw "the dumb

speaking, the maimed whole, the lame walking, and the blind seeing, they also glorified the God of Israel." Matt. 15: 29-31.

MANY CURES IN DECAPOLIS

CITY OF DE-CAPOLIS—Here we have one of these "ten cities" which Jesus saw when it was new. Most of them have been entirely destroyed; the inhabitants live among the wreckage and some even in caves and empty tombs, but the ruins speak of the former grandeur of Decapolis.

HEALS A DEAF MUTE—While he is here they bring to Jesus a deaf mute. He put his finger in the man's ear and touched his tongue, and looking up to heaven said, "Be opened," and it was so. Never before had Jesus gone through such motions, but when we remember that these

CITY OF DECAPOLIS

HILLS OF DECAPOLIS

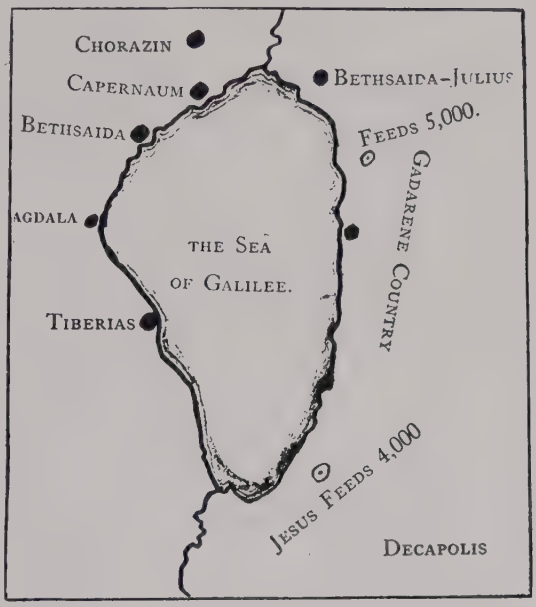
Greeks knew nothing of God, and that such actions accompanied their attempt at magic, we can understand our Lord in this instance. They were wild with enthusiasm and stirred as never before, publishing Jesus' mighty works far and wide. They were completely won. Mark 7: 31-37.

HILLS OF DECAPOLIS—We are now on the south shore of Galilee, which then was densely populated. As the reports of Jesus' cures spread the whole country came out to hear him. Thousands of them followed him continuously for three days without a mouthful of food, and Jesus became fearful that if he sent them away they would faint with hunger before they reached their homes and he was troubled. Mark 8: 1-3.

FOUR THOUSAND FED

Bida

HEALS A DEAF MUTE



MAP

FOUR THOUSAND FED—Jesus found some one who had seven cakes and a few small fishes left in his basket and with these he fed the whole four thousand, as he had fed five thousand once before farther up the shore of this same sea. When they were filled he sent them away and Jesus left their country.

MAGDALA

MAP—Jesus now takes a boat from the southern shore of Galilee and comes to Magaden.

MAGDALA—Magaden, or Dalmanutha, is believed to be identical with Magdala here shown, and the home of Mary Magdalene, out of whom

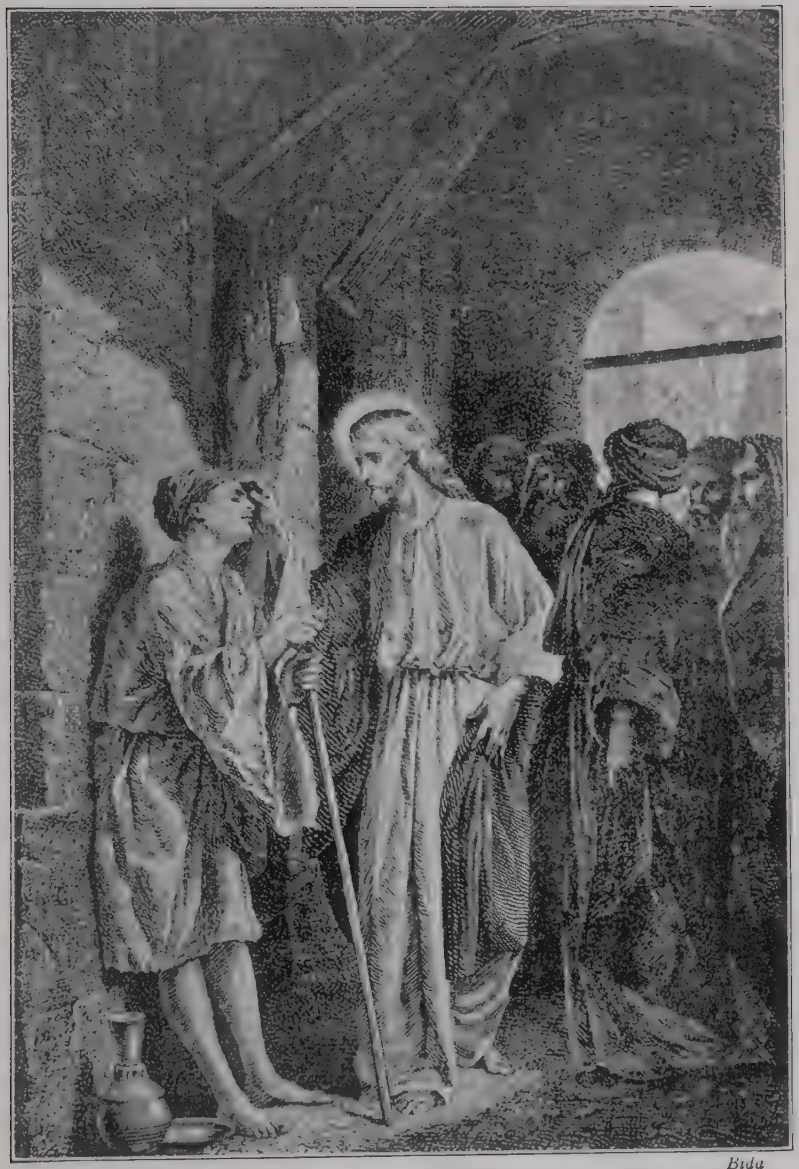
PHARISEES TEMPT JESUS

Jesus had cast seven devils. She was ever afterward a faithful follower of Jesus and ministered of her substance unto him, and did not forsake her faith after the tragedy of the cross.

PHARISEES TEMPT JESUS—The Jews did not associate with the Greeks, so there were none to hinder him among the "Ten Cities." But as soon as he had reached the western shore the Pharisees began to ask petty questions, and "tempt him" by asking for signs and wonders. It grieved Jesus and "he sighed deeply in his spirit," and flatly said, "there shall be no sign given you." Mark 8: 11-13.

SITE OF BETHSAIDA-JULIUS—From Magdala, Jesus came by boat to Bethsaida-Julius on the northeast shore of the sea,

SITE OF BETHSAIDA-JULIUS



Bida

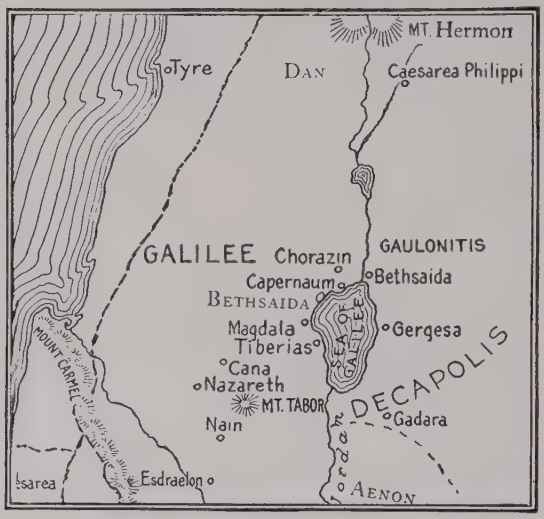
SIGHT RESTORED

and again avoided Capernaum. It is also noticeable that he neither healed any diseases nor performed miracles of any kind while on the west side and it seems that he did not even remain in Magdala over night.

JESUS MEETS A BLIND MAN—Our Lord had scarcely landed on the east side when a blind man was led to him. His friends beseeched Jesus to touch the man that he might see, but Jesus did not do it immediately. First, he took the man's hand in his and led him beyond the city limits. He was very careful not to cause any commotion that would draw large crowds to him. His thoughts were upon the coming week when his disciples would be put to the severest test that they had as yet experienced.

JESUS MEETS A BLIND MAN

SIGHT RESTORED—When they were entirely out of the city, Jesus laid his hands upon the blind man, and asked him whether he could see. He answered, yes, I can see men, but they look like trees walking. Then Jesus laid his hands on him again and he could see clearly. "And he sent him away to his home, saying, do not enter even into the village." As far as we are informed the man never told it, being the first case on record in which a healed man kept silent after he was cured. Mark 8: 22-24.



MAP

MAP—Jesus left Bethsaida-Julius immediately, going upon the most interesting trip he had ever made. It was interesting both because of what happened and because of the natural beauties along the way. He went to Cæsarea-Philippi at the source of the Jordan, and then up to the snowy summit of Mount Hermon.

A ROAD IN HOLY LAND—A splendid road led from Bethsaida-Julius along the banks of upper Jordan to Cæsarea-Philippi, the capital. The road had recently been built by Philip for the Roman government to connect the two principal cities of his domains, and it was over this that Jesus and

A ROAD IN HOLY LAND

his disciples now went. This is a modern road, built for military purposes during the late war.

WATERS OF MERAM

WATERS OF MERAM—After leaving the sea of Galilee they followed the narrow canyon of the Jordan to the historic "waters of Meram," modern Lake Hula. It lies at the foot of Mount Hermon and beautiful fertile plains stretch out to the west and south. Abraham crossed this plain when he went to rescue Lot, and Joshua defeated Jabin, the king of Hazor, here in his second campaign in Canaan.

OLD ROMAN BRIDGE

OLD ROMAN BRIDGE—This bridge was also built for Rome by Philip and was new when Jesus crossed it on this trip. It is in need of repairs now, but is a good substantial bridge to this day after two thousand years of use.

MOUNTAIN GORGES

MOUNTAIN GORGES—To their right great gorges break into the mountain side, and there are many wild scenes along the entire east side of Jordan.

NEAR KADESH—But to the north and west the gentle slopes arise to a table land in the vicinity of Kadesh. Out on that highland is the most beautiful and productive portion of all the Holy Land.

CÆSAREA-PHILIPPI—Standing on these western slopes we see Cæsarea-Philippi nestling at our feet. When Jesus saw this city it was beautiful and new, for Philip had recently finished it and resided there. Philip was the son of Herod the

NEAR KADESH

Great, but unlike his father or brothers he was a very gentle ruler. This fact, together with the natural beauties of the country, contributed to the pleasure of this very important trip.

CÆSAREA-PHILIPPI

GATE OF THE CITY—But Cæsarea-Philippi has fallen into decay now. This is the ruined gate of the once splendid city. The Jordan is small here and it is spanned by the bridge directly in front of us.

GATE OF THE CITY

PANIAS—Previous to the days of Philip, Cæsarea-Philippi was called Panias. It had been so named by the Greeks some three hundred years before in honor of their god, Pan. In these well-executed crypts little gods representing

PANIAS

Pan were placed and the earlier settlers worshiped in this very spot. Today the village is called Banias.

SOURCE OF THE JORDAN—Just above Cæsarea-Philippi is the source of the Jordan. A great spring bursts forth from the foot of Mount Hermon here and the Jordan is a dashing stream at its very head, as you can see in this picture.

MOUNT HERMON—Majestic Hermon rises abruptly from the Jordan, and from its summit the view reaches to the borders of the Arabian desert on the east and all northern Palestine to the south and west. In fact Hermon is said to be visible from the Mount of Olives, a hundred miles away.

SOURCE OF THE JORDAN

Bida

THE GREAT QUESTION

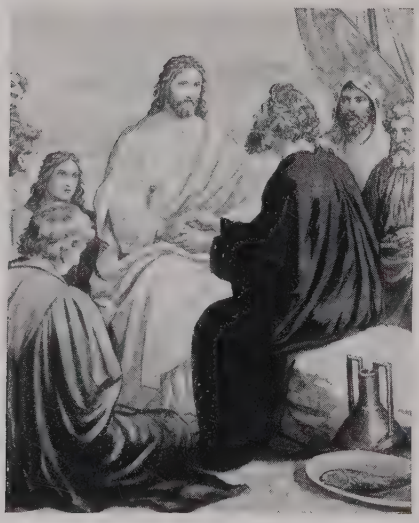
MOUNT HERMON

SUMMIT OF HERMON—It rises to an altitude of ten thousand feet above sea level and the snow never entirely disappears from its summit.

THE GREAT QUESTION—It was in this very region that Jesus and the twelve came after leaving Bethsaida. And somewhere in this delightful country Jesus sat down and had a quiet talk with his disciples. During the conversation Jesus said, "Who do men say that I, the Son of man, am?" They all begin to speak now, for they had heard the awe-stricken multitudes often express themselves. "Some say, you are John the Baptist, others Elijah, others Jeremiah, or one of the prophets," they answered.

SUMMIT OF HERMON

THE GOOD CONFESSION—Then Jesus asked, but who say ye that I am? Then Simon Peter answered, "Thou art the Christ, the Son of the living God." This is just what Jesus had been waiting to hear and the kind of faith he had been trying to plant in their hearts these many months, and he was pleased therefore beyond expression. Our Lord then replied, "Blessed, art thou son of John; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." So they were all happy indeed. Matt. 16: 13-20.



THE GOOD CONFESSION

GET BEHIND ME, SATAN—The disciples must be told the worst now, and so Jesus plainly tells them how he is to go to Jerusalem and be rejected by the elders and chief priests, and be killed and after three days arise again. But Peter spoke up: "Impossible, Lord," "Be it far from thee." "This shall never be unto thee." At this our Lord turned on Peter and said. "Get thee behind me, Satan; for thou mindest not the things of

God, thou art a stumbling block unto me." Jesus explained that his is the way of the cross, saying, "Whosoever would come after me, let him deny himself and take up his cross and follow me." Matt. 16: 21-28; Mark 8: 31-38.

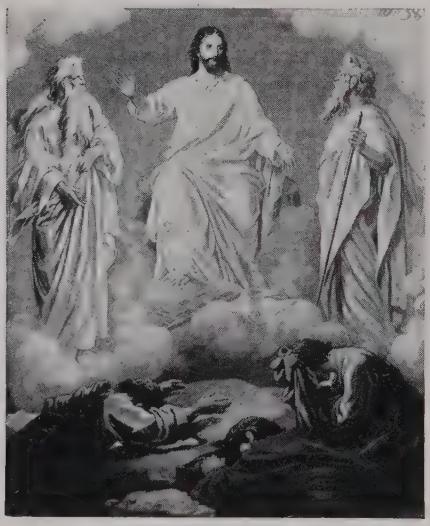
GET BEHIND ME, SATAN

MOUNT HERMON—Jesus and the twelve are now somewhere on the slopes of Hermon. They have been in this beautiful country six days, and at the end of that time our Lord, accompanied only by Peter, James, and John, ascends the mountain, leaving the other nine on the mountain side.

MOUNT HERMON

THE TRANSFIGURATION—The two greatest figures in Old Testament history are Moses and Elijah.

Moses had given the law to Israel, and after he had led them out of bondage he died on Mount Nebo and was buried by the hand of God. Elijah was the great prophet-reformer. He, like Moses, had fasted forty days on Mount Sinai and from Mount Nebo was taken to heaven in a chariot of fire. When Jesus reached the top of Hermon these two prophets appeared to him, and Jesus himself was transfigured before the three disciples. "His face did shine as the sun and his garments became white as light."



THIS IS MY BELOVED SON

THIS IS MY BELOVED SON—It was a glorious sight. "And Peter said to Jesus, Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles, one for thee, and one for Moses, and one for Elijah. But Peter did not then understand. The "law and the prophets" were passing away because Jesus was their fulfillment, so before Peter had finished his sentence Moses and Elijah vanished out of sight and Jesus stood alone with the disciples, "and a voice out of the cloud said, This is my beloved Son, in whom I am well pleased, hear ye him." Matt. 17: 1-13.

RETURN FROM HERMON—Immediately following this extraordinary experience they came down the mountain side and joined the rest of the apostles. In the mean-

Raphael

THE TRANSFIGURATION

time a man had brought his demented son seeking a cure from Jesus, but in their Master's absence the nine attempted to heal the boy and failed. When Jesus appeared on the scene he found them all in great distress over the incident.

RETURN FROM HERMON

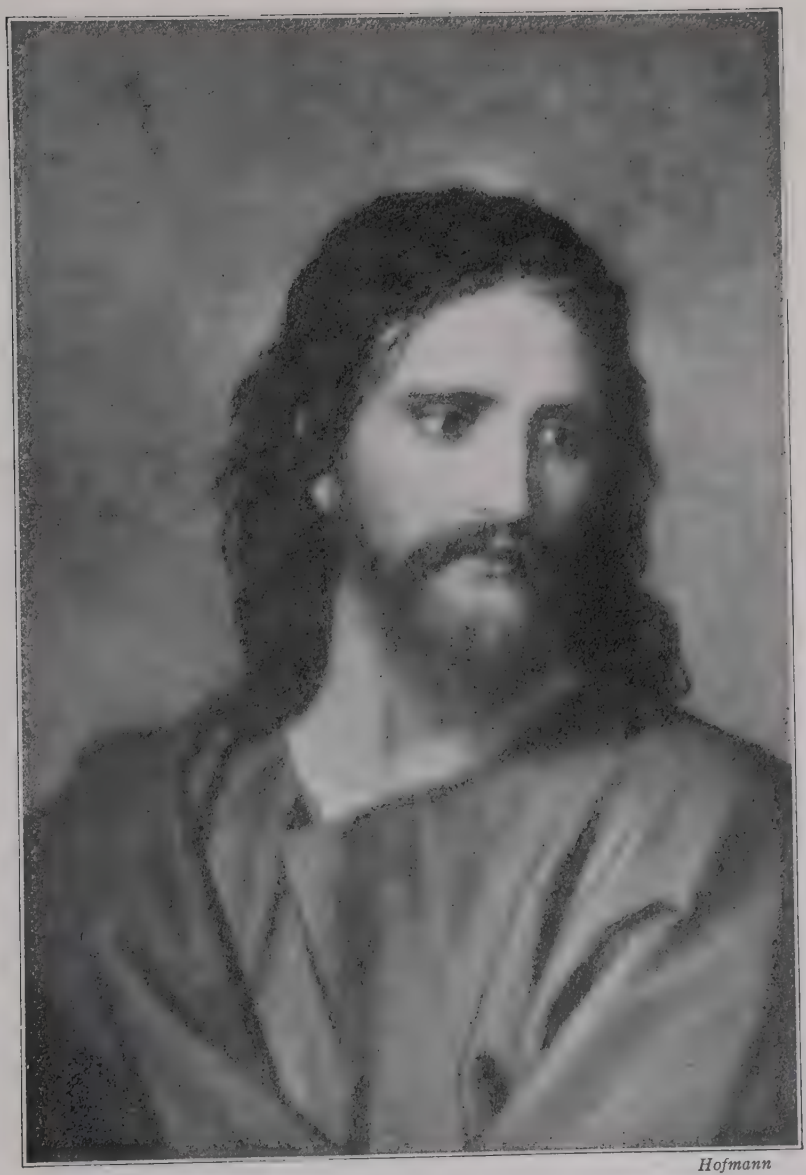
DEMONIAC HEALED—The poor boy's malady "would often dash him down; he would foam at the mouth, and grind his teeth and pine away." When the father told his sad story and Jesus had seen the boy's serious predicament, he rebuked the unclean spirit. Then the disciples asked, why could we not do that, and Jesus told them, "Nothing can make this kind come out but prayer and fasting." Mark 9.

DEMONIAC HEALED

JESUS, THE CHRIST—Jesus is now ready to return to Galilee. This week had revealed more to the disciples than all their previous experience. Jesus again tells them of what he must endure at Jerusalem in the near future, but Peter and all the rest are silent this time. Of course, they could not fully comprehend his strange sayings, but they were all willing to trust his word, and await developments. And they all returned to Capernaum. Mark 9: 30-32.

QUESTIONS

Where did Jesus go after his sermon on "The Bread of Life"? Where is Tyre? Sidon? What direction from Capernaum? Of what race are the Phœnicians? What woman came to him? What did she want? Was the daughter healed? Where did Jesus go from here? What is the Decapolis? How was he received in Decapolis? Who did he heal first? How long did the crowds go without food? How did he feed them? How many? Where did he go from Decapolis? How long did he remain? Why did he not give "signs" to the Pharisees? Where did he now go? Who met him at Bethsaida? Julius? Tell about the healing of this blind man? Where did Jesus go next? Locate Cæsarea-Philippi? What was its original name? What mountain is near? What great question did Jesus ask? What did Peter answer? What was Jesus' comment to Peter? What occurred on Mount Hermon? What two prophets appeared? What three disciples were with him at the Transfiguration? Who was waiting when he came down from Mount Hermon? Why could the disciples not heal the boy? Tell how Jesus healed him? Where do they now go?



Hofmann

JESUS, THE CHRIST

OPENING OF THE PEREAN MINISTRY

INTRODUCTION TO CHAPTER XI

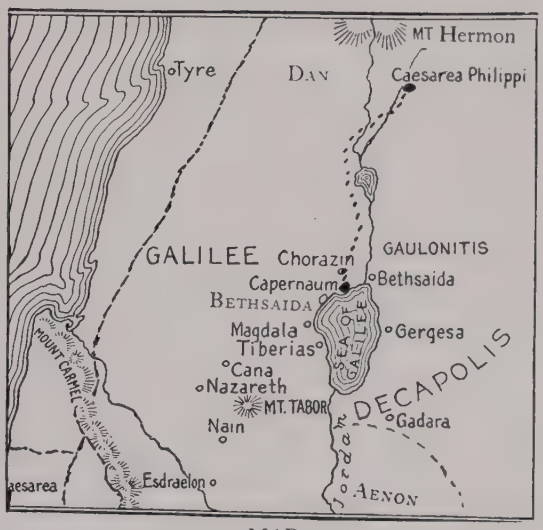
JESUS now makes a tour in the section of Tyre and Sidon, where he heals the daughter of a Canaanitish woman. He crossed the Jordan north of Galilee and begins his work in Decapolis. Here he cured many of the afflicted and fed four thousand. From Decapolis he came to Bethsaida-Julius, via Magdala, and healed a blind man. Jesus and the disciples spent a week in the neighborhood of Cæsarea-Philippi, and was transfigured on Mount Hermon. This was followed by the cure of an insane boy, after which he returned to Capernaum with the twelve.

Plockhorst

THE GOOD SHEPHERD

Chapter XI

OPENING OF THE PEREAN MINISTRY



MAP

Map—In the previous chapter we left Jesus in the region of Cæsarea-Philippi after his transfiguration. He now crosses the Jordan and comes through Galilee to Capernaum. Immediately upon his return there the synagogue treasurer asks Peter to pay his dues of a half-shekel. Jesus directed Peter to cast his hook into the sea where he would catch a fish. He did so and on opening its mouth, behold, he found the required coin.

CONTENTION AMONG THE DISCIPLES

Contention Among the Disciples—The return of Jesus to

Capernaum was not announced, and when he arrived he immediately entered the house of one of his disciples. It had just dawned upon them that there was to be a kingdom of Christ, and even before they knew the nature of it, they began to dispute with each other as to which one of them should get the highest position when the kingdom was organized.

A Little Child—The disciples were unable to agree upon which one of their number should be greatest in this new kingdom, so they brought the matter to Jesus. Calling a child to him he had him stand among them and said, "I tell you, unless you change and become like children, you will not get into the kingdom of heaven at all. Anyone, therefore, who is as unassuming as this child is the greatest in the kingdom of heaven, and anyone who welcomes one child like this on my account welcomes me." "He among you who is the least," he said, "the same is great." Matt. 18: 1-5.

A LITTLE CHILD

John Forbade Another—John with others of the twelve had found a man casting out devils in Jesus' name and they forbade him because he happened not to be one of the twelve. But when the matter was

brought to Jesus, he said that they should not have done so, for this unknown disciple had just as much right to perform cures as they, though he was not included in this group.

JOHN FORBADE ANOTHER

ORIENTAL MILL—Jesus said: "No one who gives only a drink of water to the humblest of my disciples because he is my disciple, can fail of his reward; but on the other hand he said, Whoever hinders one of these children who believe in me might better have a great millstone hung around his neck and be sunk in the open sea. . . . A man should suffer his hand to be cut off or his eye to be plucked out rather than to commit sin."

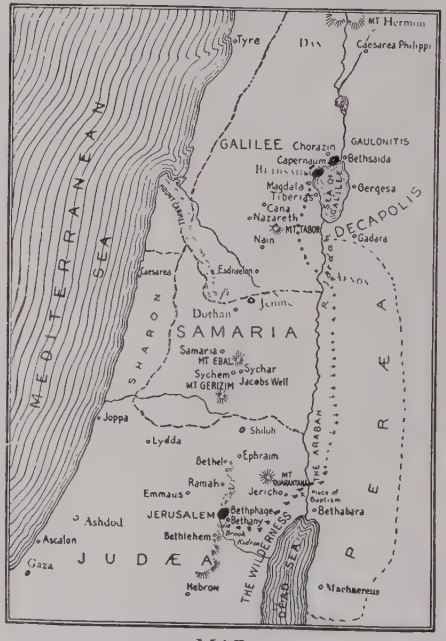
ORIENTAL MILL

SHEPHERD IN THE DESERT—Jesus now explains to them that they should do all in their

SHEPHERD IN THE DESERT

power to save the lost and to get as many to help them as possible. "Which of you," he said, "having a hundred sheep and having lost one of them, doth not leave the ninety and nine, and go out into the wilderness and seek diligently until he hath found the lost one?

THE GOOD SHEPHERD —"When he has found the lost sheep he layeth it on his shoulder rejoicing, and when he gets home he calleth his friends together to rejoice with him because he has found the sheep that was lost." "There shall be more joy in heaven over one sinner that repenteth," he said, "than over ninety and nine righteous persons who need no repentance." Luke 15: 4-7.



MAP

THE GOOD SHEPHERD

MAP—After a quiet talk with the disciples in a closed room at Capernaum, Jesus went down to Jerusalem to a Jewish celebration called the feast of Tabernacles.

A MODERN TABERNACLE—This feast was to commemorate God's care of Israel during their camp life in the wilderness. During the week of this feast the Jews leave their permanent dwelling and live in an improvised tabernacle like this pictured. They recite the incidents that occurred during those forty years of wandering and all their services relate to this part of their history.

A MODERN TABERNACLE

JESUS SPEAKS IN THE TEMPLE—Jews from all parts of the country came to this feast, many of whom had heard Jesus speak before. He had gotten so much fame and his arguments were so unanswerable that the only thought of his opposers was to kill him. But Jesus boldly and freely spoke to them. He accused them of not knowing the law of Moses of which they were teachers. It was a powerful discourse and the people were greatly impressed, but they were divided in sentiment and no one therefore laid hands on him. John 7: 14-44.

JESUS SPEAKS IN THE TEMPLE

COUNSEL TO KILL JESUS—The officers who were sent to arrest Jesus returned to the Sanhedrin after his masterly sermon and when the chief priests and the Pharisees saw that they had not brought him they were surprised, and inquired why they had failed to do so. But they were more surprised when the officers exclaimed, "No man ever talked as he does." The Pharisees said curtly, "Have you been imposed on, too? Have any of the authorities or of the Pharisees believed in him? But these common people who do not know the law are doomed."

COUNSEL TO KILL JESUS

NICODEMUS—Nicodemus, who had met Jesus on his first visit to Jerusalem, is still

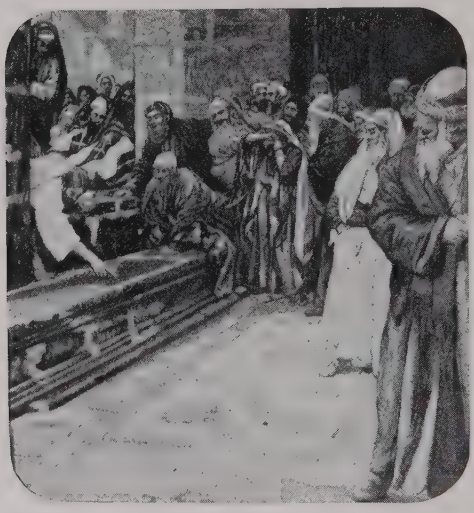
NICODEMUS

a member of this Sanhedrin and now makes his first public utterance regarding our Lord. He inquires whether the members of this body had heard Jesus and asks, "Does our law condemn the accused without first hearing what he has to say, and finding out what he has done?" Following this simple and most reasonable question from Nicodemus, they insinuated that he, too, must be a believer. John 7:45-52.

Mount of Olives—The Sanhedrin had counted certainly on the arrest of Jesus, but instead, the officers who went to take him had become believers. So the meeting was adjourned and the court dispersed. Jesus also left the temple and went over on the Mount of Olives where he spent the night alone, and decided upon this course for the next day.

MOUNT OF OLIVES

Woman Taken in Sin—Very early the next morning Jesus returned to the temple and the usual great crowd met him and he began at once to teach them. But suddenly there was a commotion in an adjacent part of the building. The Pharisees had a woman whom they said had been caught committing a sin. They hoped now to get him to contradict Moses. So they remarked, that according to Moses' law, she should be stoned to death. "Now, what sayest thou?" they inquired. Jesus answered not a word, "but stooped down, and with his finger wrote on the ground."



WOMAN TAKEN IN SIN

Cast the First Stone—"What sayest thou?" came the question again and again, and louder and louder. But he would not dispute Moses' word. He calmly arose and said, "He among you that is without sin, let *him* cast the first stone at her," and then without any change of expression stooped down and continued his writing. Of all the unexpected and cutting answers Jesus had given these tricksters, this was the most unanticipated. They were so non-plussed by the outcome of their plot that they all shamefacedly filed out, each one apparently unconscious of the presence of anybody but himself.

Echena

CAST THE FIRST STONE

GO THY WAY, SIN NO MORE

GO THY WAY, SIN NO MORE—"And Jesus lifted up himself and said unto her, woman, where are they? Did no man condemn thee? And she said, No man, Lord. Then Jesus said, neither do I condemn thee; go thy way; from henceforth sin no more." Thus the Jews lost another point. John 8: 1-11.

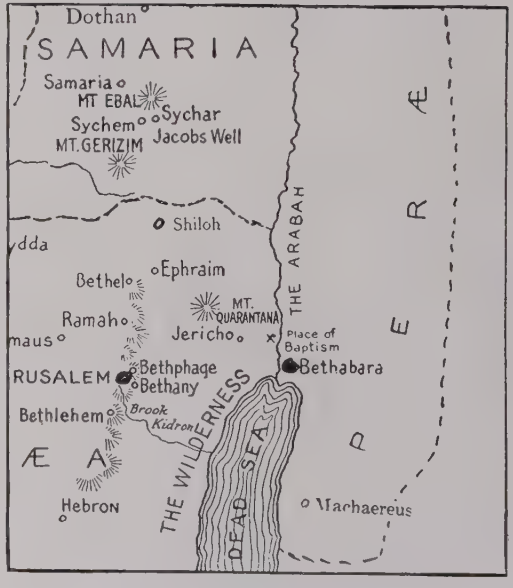
LIGHT OF THE WORLD—After this incident all classes surrounded him; Pharisees, priests, laymen. And Jesus cried out, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life," and a great sermon followed. The leaders objected, asked childish questions, and jeered him. But Jesus was master of the situation.

LIGHT OF THE WORLD

JESUS STONED

JESUS STONED—Jesus has so completely routed them with his masterly sermon and straightforward answers that the defeated Jews "took up stones to cast at him; but Jesus hid himself and went out of the temple." This incident occurred about the middle of October before his crucifixion the following March.

MAP—Jesus left Jerusalem at this time and came to western Judea and crossed the Jordan where he opened his ministry in Perea. He taught and wrought cures here for the next five months which ended his ministry of peace, good will and love on the earth.



MAP

SEVENTY SENT OUT

SEVENTY SENT OUT—Jesus' first act in Perea was to appoint seventy disciples to the special work of announcing to the villages all over the country that he would soon be making a visit to them. When afterward he followed up the work of the seventy he got crowds on short notice and was thus able to cover the territory more rapidly. He gave to the seventy similar directions to those which he had given the twelve previously, except that he did not require them to lodge in Jewish homes exclusively. Their trip was a grand success as they reported upon their return. Luke 10: 1-24.

A CERTAIN LAWYER

A CERTAIN LAWYER—Jesus did not remain in Perea very long at this time. Perhaps he returned to Jerusalem for the feast of Dedication, while the seventy were on

their mission. At any rate, there is but one incident recorded as having occurred before his return. "A certain lawyer stood up and tempted Jesus, saying, Master what shall I do to inherit eternal life?" Jesus answered, You are a lawyer; "What does the law say?" They both agreed that its substance was, "Thou shalt love the Lord thy God, with all thy heart and soul and strength and mind; and thy neighbor as thy self."

He Fell Among Thieves—The lawyer seeing that Jesus was more than a match for him (for Jesus had compelled him to answer his own qusetion), but not being willing to give up so easily, said, "But who is my neighbor?" Jesus then told him the following story: "A certain man was going down from Jerusalem to Jericho and he fell among robbers which both stripped him and beat him and departed, leaving him half dead."

HE FELL AMONG THIEVES

A Priest Passed By—The lawyer at the outset must have wondered what that kind of a story had to do with "loving his neighbor." But Jesus went on, "And by chance a certain priest was going down that way; and when he saw the wounded man he passed by and did not help him."

A LEVITE PASSED BY—"And in like manner a Levite also, when he saw the man, he passed by on the other side," and lent no help to the unfortunate fellow. The fact that they were Jews and therefore brothers of the wounded man should have aroused their sympathy at once, especially since they were leaders and teachers and expected to exemplify the law they so carefully taught.

A PRIEST PASSED BY

A CERTAIN SAMARITAN—The lawyer was still puzzled as to how this story had any bearing upon his question, but he soon was to see the point. The Samaritans and the Jews, as you know, had no dealings with each other. The Samaritan

A LEVITE PASSED BY

A CERTAIN SAMARITAN

woman at Jacob's well refused to give Jesus a drink of water because he was a Jew. The disciples were surprised when they found their Master even talking to a Samaritan. A Jew would go miles out of his way rather than set foot on Samaritan soil. They hated each other. "But a certain Samaritan, as he journeyed, came to where the wounded man was; and when he saw him, he had compassion and came to him, and bound up his wounds, pouring on them oil and wine."

THE GOOD SAMARITAN—The lawyer was now beginning to see how the story was to end. But Jesus continued, "The Samaritan put the helpless man on his own mule." He really

THE GOOD SAMARITAN

had a heart although a Samaritan. Had he met this Jew under ordinary circumstances, he likely would not have spoken to him. But to him now, this wounded Jew is a man.

SCENE AT INN

SCENE AT INN—Fortunately there was an inn nearby. So the Samaritan took him there and cared for him all that day. Then his duties required him to go on, but before he left next day, he paid for the Jew's lodging and told the proprietor to keep the man until he was well, and upon his return later he would settle the bill.

JESUS AND THE LAWYER

JESUS AND THE LAWYER—Jesus then turned to the lawyer and said, "Which of these three, thinkest thou, proved neighbor to him that fell among

robbers?" Again he compelled the egotistic lawyer to answer his own question, and he admitted, "that it was he that showed mercy to the poor man." The story ended when Jesus told the humiliated lawyer, "Go and do likewise." Luke 10: 25-37.

THE ROAD TO JERICHO—You will be interested to see the country where Jesus laid this story. The road from Jerusalem to Jericho led through the wilderness of Judea, and has ever been known as a rendezvous for robbers. Up to only a few years ago the Turkish government required all tourists to be guarded by soldiers when they traveled this road. Within this scene is pointed out the very place where this unfortunate man fell among thieves.

THE ROAD TO JERICHO

GOOD SAMARITAN'S INN—About half way between Jerusalem and Jericho there is an inn where all caravans halt for food and rest. Neither does any tourist pass it without halting for refreshments, which are carried in stock by the owner of the place. Souvenirs and post cards are also on sale and the whole building has taken on a different atmosphere to what it originally had. This kahn is but a short distance from the last scene and is said to be the inn mentioned in Jesus' story of the "Good Samaritan."

Hofmann

THE SISTERS ENTERTAIN JESUS

GOOD SAMARITAN'S INN

BETHANY—About two months after the feast of Tabernacles, Jesus returned to Jerusalem for the feast of Dedication. Martha, the sister of Mary and Lazarus, lived here and Jesus had evidently met her some time previous, and he was invited to spend the week at their home in Bethany. This village is about two miles from Jerusalem on the opposite side of the Mount of Olives. Luke 10: 38-42.

BETHANY

THE SISTERS ENTERTAIN JESUS—The house seems to have belonged to Martha (verse 38), and while she was preparing the meal for Jesus, Mary was sitting at his feet listening to his wonderful stories. She had

probably not heard him before and at once became fascinated with his strangely beautiful words and had forgotten to help her sister at her work.

Mary Chooses the Better Part—Martha, woman like, was trying to get her house in order and prepare as splendid a repast as possible for her distinguished guest and she felt the need of Mary's assistance. She told Jesus so; but he, having but little time to tarry with them, gently suggested that they need not make such elaborate preparations for him. The meal is not the best part of my visit. Mary has really chosen the best feature of it, and it must not be taken away from her. The instruction she is now getting will go with her through life. Her name will be known until Jesus comes again.

MARY CHOOSES THE BETTER PART

House of Martha—Martha's home has long since disappeared, but these crumbling stones are pointed out as being the foundation of her house which stood here in Jesus' day. There is not a Christian in Bethany to-day, but after years of investigation the Greek church has become convinced that these stones formed the original foundation of Martha's home, and having purchased the property from the Mohammedans are erecting a church here at this time.

Bida

JESUS AT PRAYER

HOUSE OF MARTHA

JESUS AT PRAYER — Sometime during his sojourn at Bethany, Jesus ascended the Mount of Olives, where he prayed alone as was his habit. Presently his disciples came to him and requested him to teach them how to pray as John had taught his disciples while he was with them.

JESUS TEACHES THEM HOW TO PRAY—Jesus was pleased to do this and so gave them a model prayer, which has been recited by the church during all the centuries since then. We commonly call it "The Lord's Prayer," though it might be called more properly "The Disciples Prayer," since it was given to them and was for them.

JESUS TEACHES THEM HOW TO PRAY

CHURCH OF THE LORD'S PRAYER

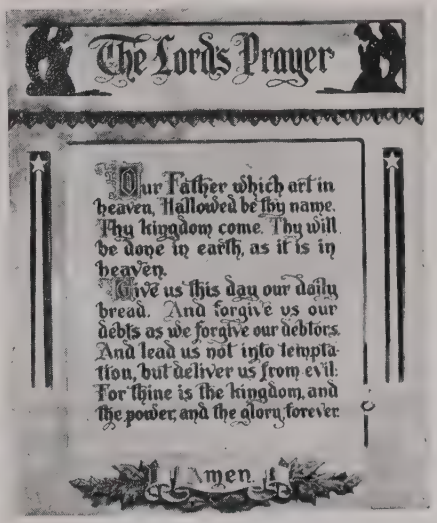
CHURCH OF THE LORD'S PRAYER—On the very summit of Olivet tradition points out the place where Jesus taught the disciples this prayer. In honor of the event this church has been built and is called the church of "The Lord's Prayer." Just below to the west is Jerusalem in full view, and to the east is Bethany.

THE CORRIDOR—The church has an inner court and this corridor extends entirely around it. Set into the walls to our right are thirty-two tablets and on each of them the Lord's prayer is beautifully engraved. On each marble slab it is inscribed in a different language, so no matter from what

THE CORRIDOR

country the visitor hails, the prayer can be read by him in his own tongue.

THE LORD'S PRAYER—Here we have the English translation of it, which let us read.


The Lord's Prayer
Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever.
Amen.

THE LORD'S PRAYER

OLIVET FROM JERUSALEM—On the first morning of the Dedication feast, Jesus and his disciples went over to Jerusalem from Bethany. As they came down the slopes of the Mount of Olives, in plain view of Jerusalem, they met a man who had been born blind. He was probably a beggar, and was asking alms of the passersby. There is no record that he asked help of Jesus, or in fact that he ever said a word to him; nor had Jesus spoken a word to the unfortunate man until he had anointed his eyes with dampened

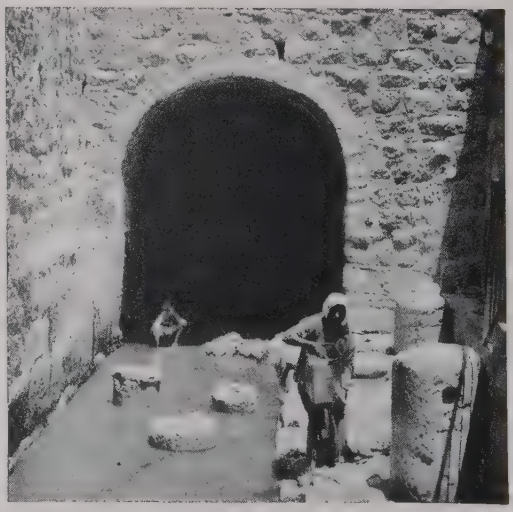
OLIVET FROM JERUSALEM

CHART

clay and commanded: "Go wash in the pool of Siloam."

CHART—To reach the pool of Siloam he must descend into the deep valley of Jehoshaphat and ascend the slopes of Moriah on the opposite side, a distance of more than a mile.

POOL OF SILOAM—The pool was built by Hezekiah and the water in it is brought by a conduit from Gihon (now called the Virgin's fountain), seventeen hundred feet away. It was inside the walls of Jerusalem in that day, though the city is now far removed from it. (Complete story of this pool is told in pictures in Chapter 28, Vol. 4.)


POOL OF SILOAM

BLIND MAN OBEYS—The unusual part of this incident is that the blind man

BLIND MAN OBEYS

may not have known it was Jesus who spoke to him. Jesus merely said, "Go wash," and no promise that he would receive his sight was made. But there was something in the strange man's voice which he could not resist; he obeyed without asking a question, and in obedience to this command "he came away seeing." Jesus explained to the disciples that the man had been born blind "that the works of God should be made manifest in him."

QUESTIONED BY THE JEWS—The poor man was truly grateful. He certainly attributed his healing to God and consequently his first thought was to go to the temple (which stood on the hill a few hundred feet away) and express his thanks in a public manner. When his neighbors saw him they could

QUESTIONED BY THE JEWS

not believe their eyes. The Pharisees then questioned his parents, who declared emphatically: "We know this is our son." But how he had received his sight they could not tell. "Ask him," they said, "He is of age." But all that he knew about it was that he had heard the name "Jesus" from some one in the crowd when his eyes were anointed.

Cast Out of the Temple—This name was enough, "Jesus." The rulers understood. "This man," they told him, "is a sinner." See, he has healed you on the Sabbath day. "But the man answered, whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see." They did their utmost to intimidate him, but he bravely clung to the name "Jesus," and would not recant, though "they cast him out of the temple." John 9: 1-34.

CAST OUT OF THE TEMPLE

Jesus Makes Himself Known—Jesus will never leave an honest man in doubt. When he had heard how the Pharisees treated the poor fellow he immediately looked him up. When he found him Jesus said, "Dost thou believe in the Son of God?" And he answered and said, "Who is he, Lord, that I may

Vandyck

JESUS MAKES HIMSELF KNOWN

believe in him?" Jesus said unto him, "Thou hast both seen him and he it is that speaketh with thee, and he worshipped him and said, Lord, I believe."

THE GOOD SHEPHERD—Jesus had met this man somewhere near the temple and before he was done speaking with him a large crowd had gathered around them. Our Lord then turned to the multitude and said, "I am the Good Shepherd." "My sheep know my voice and I know every one of them by name." "I have others who are not of this fold, but I am the Shepherd of all of them and will make of them one flock and shall give my life for them." Because the Jews could not understand this figurative language, some of them said, "He had a devil, that he was a mad man, and refused to hear him further. Others said, These cannot be the words of one possessed with a devil." John 10: 1-21.

THE GOOD SHEPHERD

JESUS IN THE TEMPLE—After this Jesus came unto one of the courts of the temple called Solomon's Porch, and the Jews came to him and asked, "Art thou the Christ, tell us plainly?" The question must have tried Jesus' patience indeed after he had answered it so many times and had demonstrated his answer with his won-

derful works. But he repeated it again and said, "I and my Father are one." The Jews were incensed at this and took up stones to cast at him, but Jesus retained his composure and talked them out of their purpose, saying, "For just which of my good works do you stone me?"

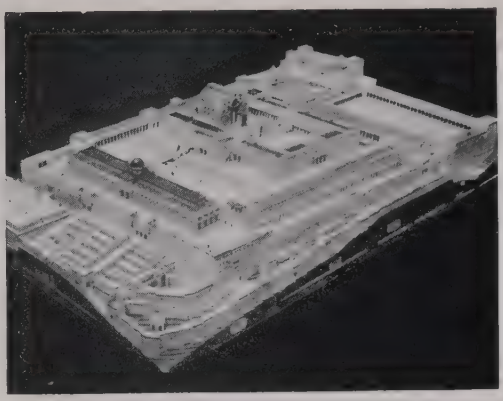
JESUS WENT FORTH OUT OF THEIR HANDS—Jesus then went on with his discourse, saying, "Is it not written in your law, I said ye are gods? If those to whom God's message was addressed were called gods (and your scripture cannot be broken), do you mean to say to me whom the Father has consecrated and made his messenger to the world: You are blasphemous; because I said: I am God's Son? If I am not doing the things my Father does, do not believe me. But if I am doing them, then even if you will not believe me, believe the things I do, in order that you may realize and learn that the Father is in union with me, and I am in union with the Father." They could not answer this argument "and they thought again to stone him, but he went forth out of their hands."

JESUS IN THE TEMPLE

Tissot

JESUS WENT FORTH OUT OF THEIR HANDS

Solomon's Porch—At these feast occasions there were many discussions in progress at all times. Solomon's Porch was a broad court immediately south of the temple as is indicated on the model, and it seemed to be a place where large crowds were permitted to assemble and discuss any subject they cared to without molestation. But it was from here that they drove Jesus, and as he departed from their hands, he went again to Perea, beyond Jordan. John 10: 22-42.



SOLOMON'S PORCH

Questions

Did Jesus preach publicly upon his return to Capernaum? What contention arose among his disciples? How did he answer them? Who did he say would be greatest? What did John report about a man who was preaching Christ? What did Jesus advise? With what did he compare the lost? What did he say about "Joy in Heaven"? What Feast did Jesus now attend in Jerusalem? What did the Feast of Tabernacles signify? What did Jesus say to the complaining Pharisees? Why did the officers not arrest Jesus? What did the Pharisees say? What did Nicodemus say? Of what was he then accused? Why was a sinful woman brought for his condemnation? Did Jesus condemn her? What did he propose? Did the accusers stone her? Why did they not? After this incident, what did Jesus do? Did they like his sermon? What

did they do? Where did Jesus then go? Why were the seventy sent out? What did a certain lawyer ask? What illustration did Jesus now give the lawyer? Who answered the question? Who was his neighbor? Where is Bethany? Who entertained Jesus there? What important thing did he teach the apostles here? Where was the Lord's Prayer given first? What great miracle did Jesus perform enroute to Jerusalem? What did he ask the blind man to do? Tell of the treatment of the blind man in the temple? What did Jesus say to the expelled man? What treatment did Jesus receive upon his return to the temple?

THREE MONTHS BEYOND JORDAN

INTRODUCTION TO CHAPTER XII

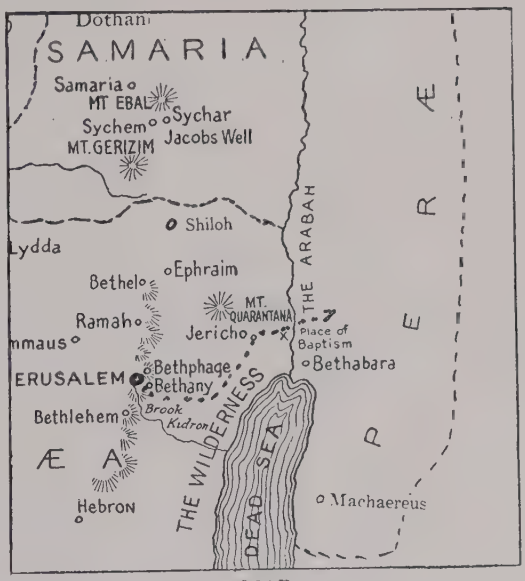
While at Capernaum a contention arose among the disciples and Jesus had to settle it. They all then go to Jerusalem to attend the feast of tabernacles. Jesus preached in the Temple, and the Jews laid plans to have him put to death; but when the officers came to arrest him they were converted by his words, and finally the leaders drove him from the Temple with stones, and he then came into the country of Perea and sent out the seventy disciples. We next find Jesus in Bethany at the home of Martha, Mary, and Lazarus, at which time he taught the disciples how to pray. He also healed the man who washed in the pool of Siloam and returned to Perea.

Lafayette

AN EVER PRESENT HELP

Chapter XII

THREE MONTHS BEYOND JORDAN



MAP

MAP—Jesus had escaped the hands of the unreasonable bigots at the feast of Dedication in Jerusalem, and had come again into Perea, near to where John had baptized. The seventy had announced his coming and after less than two weeks' absence he had returned and was ready to start his campaign of teaching in this new field.

SCENE IN PEREA

SCENE IN PEREA—Jesus did some of his most mighty works in Perea, and some of his most famous parables

RIVER OF PEREA

were given there; but strange as it may seem, there is not a single place named in connection with his work east of the Jordan. But you will be interested in seeing some of the country and its people. The soil of the east Jordan country was much more fertile than that of Palestine proper—the west side, and the people were in those days very prosperous.

River of Perea—Springing from the mountains of Moab is water in abundance. The west side does not have a perennial rivulet, while there are many over here: the Arnon, and the Yormuk. Also the Jabbok, where Jacob prevailed with God many centuries before, and which is here shown.

BEAUTIFUL SCENERY

RUINS OF PEREA

BEAUTIFUL SCENERY—There is gorgeous scenery in many parts; plains, mountains, gorges, and unfailing water falls as here shown. If only for its natural beauty this is an interesting country to visit and a delightful place for recreation, just as are the mountains of our own country.

RUINS OF PEREA—The grandest ruins in the Holy Land are east of the Jordan. Great cities that were new when Jesus preached upon this tour of Perea are now mere heaps of ruins.

PEOPLE OF PEREA

PEOPLE OF PEREA—Some of the finest people of the land lived here in Jesus' day, but sad to say there is a different people here now. The whole country,

HOME IN PEREA

called Transjordania, is peopled by Bedouins almost as savage as Og and Sihon, who were living here in the days of Moses.

HOME IN PEREA —Aside from Es Salt (ancient Ramoth Gilead) there is not a city left in Perea. The Bedouins roam the wilds and live as primitively as Moab and Ammon. Their home is a tent and the strongest tribe lives, as and where it pleases, moving when it gets tired of the latest location.

BEDOUIN CHIEF —The chief, or sheik, is master and literally owns the people, from his most ignorant slave to the most cherished of all his wives. Members of other tribes are safe beyond Jordan only when the chief has a fondness for

BEDOUIN CHIEF

Goodall

A DUMB MAN HEALED

them, and they have gotten into his good graces. Until a recent date this was true even of travelers.

A Dumb Man Healed—Jesus has effected but few cures since he received the message from Herod Antipas, who imagined that the Master was John the Baptist risen from the dead. But now that he is in new territory (though this was also ruled by Antipas), he begins his work by healing a dumb man in the presence of a marveling multitude. As on other days in Capernaum, the Pharisees are present and again accuse him of being in league with the devil, by holding that he did this cure by the help of Beelzebub, the prince of devils. Luke 11: 14-36.

DINES WITH A PHARISEE

Dines With a Pharisee—At the close of this incident a Pharisee invited Jesus to dine at his home, together with some lawyers and other dignitaries. Jesus had scarcely gotten seated when he suffered an insult from the host, who accused him of not having washed his hands, i e., ceremonially. This opened the way for Jesus to tell the ill-mannered host and his company just how inconsistent their practices were. He scathingly denounced their man-made systems, their determination to bind them on the people, and accused them of violating God's law concerning murder, because of their unreasonable tradition. Luke 11: 37-53.

A Plenteous Harvest—When Jesus emerged from the Pharisee's house he found "many thousands" waiting for him outside. At this time there is a distinct change of tone and subject matter in his preaching. The whole future is actively present in his consciousness. He introduces this change by warning the people of the leaven or the hyprocisy of the Pharisees. Everything, he says, will finally be brought to light, and nothing should be allowed to take precedence over the soul.

A PLENTEOUS HARVEST

To illustrate what he has in mind he tells a very pathetic story. "A certain rich man," he says, "had a farm that was very fertile and it brought forth plentifully."

A Full Store House—His bins were full, his barns were full, and yet the inference is that he refused to divide with his less fortunate neighbors. He clung tenaciously to his products, probably to force the prices higher. He seems to be akin to manipulators who live in this day; interested in getting gain regardless of the inconvenience or suffering they heap on their neighbor. "Then he reasoned with himself, saying, what shall I do, because I have not where to bestow my fruits?"

A FULL STORE HOUSE

THE BARNS TORN DOWN—After some reckoning he decided to pull down his old barns and build larger ones, "where," he said, "I can bestow all my corn and my goods." He reasoned that he had many years before him and that he would spend them in ease and splendor. The poor had no place in his thoughts.

GREATER BARNS—His idea was soon put into action and the larger barns sprang up at once. He was on the job constantly and was saying to himself, "soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

THE BARNS TORN DOWN

THY SOUL IS REQUIRED—"But God said unto him, Thou fool, this night is thy soul required of thee, and the

GREATER BARNS

things which thou hast prepared, whose shall they be?" Jesus never condemned riches as such, but in obtaining them one is so apt to forget his duty to God and man that he constantly warned the people to be careful in their acquirements. Riches so often shut out the deeper joys of life as they did in the case of this man who "laid up treasures for himself, and was not rich in the things of God." "Blessed is that servant," added Jesus, "whom his Lord, when he cometh shall find ready." Luke 12.

FALLING TOWER OF SILOAM—They had just received news of a serious accident which had happened in Jerusalem. The tower of Siloam had fallen and crushed a number

THY SOUL IS REQUIRED

of people to death. Eighteen lives had been suddenly and unexpectedly cut off. Jesus made use of this incident in his sermon and told his audience that they should repent and make good use of their lives, otherwise they should likewise perish. Luke 13: 1-6.

FALLING TOWER OF SILOAM

THE FRUITFUL FIG TREE—Jesus now explains that God does not delight in judgment. He is patient and forebearing; but it is inevitable that a time of reckoning come. He illustrated: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit and found none; he said to his servant, 'For three years this tree has been fruitless. Cut it down, it is only in the way.' The servant plead for the tree, and the landlord said, 'Very well, but if it does not bear fruit thenceforth, thou shalt cut it down,' and the people seemed to understand." Luke 13: 6-9.

THE FRUITFUL FIG TREE

A Woman Healed—There were synagogues on the east side and Jesus conducted services in them on Sabbath days. On one of these days Jesus met a poor woman who had been bowed with a disease for eighteen years. "She was bent double and could not straighten herself up at all." She made no request of Jesus, but when he saw her pitiable condition he cried out, "Woman, thou art loosed from thine infirmity," and she was healed. Then came the bickerings of the Pharisees as usual, for they accused Jesus of breaking the Sabbath again. When he severely rebuked them, "they were humiliated while all the people were delighted at all the splendid things that he did." Luke 13: 10-17.

OUR LORD JESUS

Our Lord Jesus—The Pharisees now try to get Jesus out of their country by advising him to leave because Herod was seeking his life. Whether this was true ot not, Jesus knew that his death was impending and he knew too that it would not occur outside of Jerusalem. He cried out pathetically, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not. Behold, now your house is left unto you desolate." Luke 13: 31-35.

Bida

A WOMAN HEALED

MAN WITH DROPSY HEALED

MAN WITH DROPSY HEALED—At this time, while Jesus is in a Pharisee's house, he heals a dropsical man. Being the Sabbath he again receives the usual criticism for his kindness. Jesus points out to them how self-contradictory they are. "Suppose your ox should fall in the ditch on the Sabbath," asked Jesus, "what would you do?—pull him out to be sure. Why not then help a poor man who is in distress?" Luke 14: 1-6.

INVITATION TO A GREAT SUPPER

INVITATION TO A GREAT SUPPER—Jesus now warns his host that the Pharisees, by their stubbornness are going to shut themselves out of the kingdom of God, and he illustrates it with

THE LANDOWNER'S EXCUSE

the following parable: A certain man made a great supper and bade many, and he sent forth his servants at supper time to say to them that were bidden, come, for all things are now ready. And they all with one consent began to make excuse, and not one of them was in attendance.

THE LANDOWNER'S EXCUSE—The first one invited had just bought a farm and he was so interested in it that he had no time to be friendly. "I must go out to-night and look over this farm," he said, "and I will be compelled therefore to ask you to have me excused."

THE CATTLE OWNER'S EXCUSE

THE CATTLE OWNER'S EXCUSE—Another man who had

been invited, said, "No, it is impossible for me to come, for I have just bought five yoke of oxen and it will be necessary for me to go out to-night and examine them. I pray thee have me excused."

A BRIDEGROOM'S EXCUSE

A BRIDEGROOM'S EXCUSE—A man who had just recently been married was also invited. For his excuse he stated simply that he was a married man now and could not come. The attitude of all those invited was patronizing and, instead of valuing the invitation, they acted as if they were being asked a great favor by their neighbor. The astonished servant returned to his master and reported the shocking refusals.

THE POOR ARE INVITED

THE POOR ARE INVITED—Then the disappointed master of the house said to the servant, "go out quickly into the streets and lanes of the city and bring hither the poor and maimed and blind and lame." "Go out into the highways and hedges, and constrain them to come in, that my house may be filled."

THE GREAT SUPPER—These people highly appreciated the invitation and came, and his house was filled. Had those come afterward who were at first invited, they would not have been admitted. Luke 14: 1-24.

THE GREAT SUPPER

PUBLICANS AND SINNERS—The crowds now attending Jesus have somewhat changed in their personnel. There are many publicans (tax collectors) and sinners in his audience, and the Pharisees complain that Jesus has even eaten with them, While this is just what our Lord should have done, yet it was contrary to the Pharisees' traditions and in their estimation it made Jesus himself a "sinner."

THE LOST SHEEP—Jesus said, no, your attitude is all wrong, these people you admit, are lost, and it is the lost I came to seek and to save. "Which of you, if he had a hundred sheep and one of them should go astray

West

PUBLICANS AND SINNERS

would not leave the ninety-nine and look for the lost one?"

THE LOST SHEEP

RETURN OF THE LOST SHEEP—Returning with the lost sheep you would give more thought to it than all the others which you had safe in the fold. It is the lost about whom God is concerned, and when a sinner returns, there is great rejoicing in heaven.

RETURN OF THE LOST SHEEP

SHEPHERD AND SHEEP—Jesus used many sheep stories to illustrate his thoughts to the people, because Palestine is a sheep country and the people were familiar with everything that had to do

SHEPHERD AND SHEEP

with shepherd life. Here we have a Palestine shepherd and his flock.

SHEEP FOLD—When Jesus spoke of a sheep fold he had reference to a corral like this. There are many sheep-eating animals there and the flocks are corralled at night by their shepherds for protection.

LOST COIN—Jesus' second story illustrating the lost was of a woman who had ten pieces of silver and having lost one, lighted a lamp, swept the floor, and sought diligently until she had found it. When the coin was recovered she called in her neighbors to rejoice with her because she had found the piece which was lost. "I say unto

SHEEP FOLD

Millais

LOST COIN

you," said Jesus, "there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 8-10.

DOWER COIN

DOWER COIN—It will be difficult for you to understand the importance of a mere piece of silver if you do not understand just what kind of coin Jesus had in mind in this illustration. It was a dower coin. This girl wears one which she will some day hand to her daughter. This daughter will add one or more coins to it and in turn will hand it to her daughter, and so on from generation to generation.

A CROWN OF COINS

A CROWN OF COINS—Here we have a girl wearing a wreath of them and they represent many generations. The coins are only

HE DIVIDED HIS PROPERTY

intrusted to her during her life time and she guards them religiously. To lose one of these would be a most serious thing. Its worth is not in its intrinsic value, but in its sentimental and historical worth, representing many past generations and destined to be handed down to many more.

He Divided His Property—The third parable is one of the best known stories in the Bible, and was very appropriate for the Pharisees. "He said a certain man had two sons; and the youngest of them said, Father, give me the portion of goods that falleth to me, and he divided unto them his living." The younger son then bade his father good-bye and left home.

IN A FAR COUNTRY

Dubufe

RIOTOUS LIVING

IN WANT

In a Far Country—He did not remain in the neighborhood, but took his journey into a foreign country. He was among strangers, but that was a small matter, he thought, for he had funds and could buy friendship and the necessities of life.

Riotous Living—But "He wasted his substance with riotous living." And it doesn't take "riotous living" a great while to go through with one's substance.

HE JOINED A CITIZEN

In Want—Before he was aware of it "he had spent all and there came a famine in that country and he began to be in want." Penniless, friendless, without position, and in a strange and famine-stricken land, he was in want indeed.

He Joined a Citizen—He had come from a good home and was capable, but there was nothing for him to do under such conditions but to accept the proffer of any one even though he be a Gentile, and to do the most menial work, which he did.

Feeding Swine—This citizen was evidently not a Jew for he had a herd of swine. Hogs were unclean and an abomination to a Jew, but his master sent him to care for a herd of them and he obeyed rather than starve. His wages must have been very small for he did not earn enough to provide for his food. He naturally thought of home and father and the golden days of plenty, and he decided to return to his father's house.

FEEDING SWINE

His Father's House—He had the courage of his convictions and acting upon his resolution, "he arose and came to his father's home." He was ashamed and had his misgivings as to what welcome he would receive since he had been so wilful and had squandered his money, but he was willing to take the chance, considering that anything was better than what he had.

HIS FATHER'S HOUSE

WELCOME HOME—However, the fact that the son returned is evidence that he had some hope of being reclaimed by his father, especially if he were willing to humble himself and show how profoundly he repented of everything he did and showed a willingness to be taken in merely as a servant. But he did not realize the depth of his father's love. When his father saw him he was filled with compassion and ran to meet him, and cried, "O my son, who was dead and is alive again, who was lost and is found." "He fell upon the boy's neck and kissed him," and directed that the best robe be put on him and

WELCOME HOME

that a ring be put on his hand and shoes on his feet and that a great feast be made in honor of his return, and that the neighbors be invited in to rejoice with the family. Luke 15: 11-24.

JESUS AND THE PENTINENT—Jesus told this story in the presence of both Jews and "Sinners," as the Pharisees called them. It was intended to convey to the Jews the fact that all sinners, even the Gentiles were welcome to come to God; that in fact he was waiting, and anxious for them to come. The Jews, therefore, in complaining when Jesus associated with other than they, were opposing God's plan.

THE OLDER SON

THE OLDER SON—The father in his joy sent for the older son to come in, saying, "Thy brother is come," let us rejoice together. "But the son was angry and would not go in." Then "the father went out and entreated him: Son thou art ever with me, all that I have is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." But we are not told that the elder brother ever did go in. In the older brother, Jesus is picturing the fault-finding Jews, who will not admit

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JESUS AND THE PENITENT

that any except themselves can find favor with God. Luke 15: 25-32.

Questions

Where did Jesus go after the feast at Jerusalem? Where is Perea? What is the nature of the country? Who were the ancient settlers? What was Jesus' first miracle there? What was the retort of the Pharisees? With whom did Jesus eat in Perea? What treatment did he get? What was Jesus' defense? Did many hear him? What was the nature of his teaching? Tell the story of the rich fool? Whom did this man represent? What did he mean by the barren fig tree? Whom did he heal? Why did the Pharisees object? What did the Pharisees advise Jesus to do now? Why? What warning did Jesus give? What disease did Jesus now heal? Why did Jesus speak of lifting the ox from the ditch? What is the teaching of the parable of the Great Supper? What did he mean by streets and lanes, poor, blind, etc.? Why did he change the nature of his preaching? Did the "publicans and sinners" hear him gladly? Who is represented by the Prodigal Son? The Father? The elder brother? What does the prodigal parable teach?

GOING UP TO JERUSALEM

INTRODUCTION TO CHAPTER XIII

By the time Jesus had returned from Jerusalem the seventy had published him thoroughly in Perea and great crowds attended his services. Many cures were done for the people and Jesus became very popular. He was again criticized by the Perean Pharisees, and then he turned to the publicans and sinners and worked among them exclusively, healing their sick. It was at this time he told the stories of the Rich Fool, the Great Supper, the Lost Sheep, the Lost Coin, and the Prodigal Son, and his success was unbounded.

Schmid

CHILDREN ARE BROUGHT TO HIM

PREACHING TO THE MULTITUDES

Chapter XIII

GOING UP TO JERUSALEM

Preaching to the Multitudes—We pick up the narrative where we dropped it in the last chapter. Jesus is still in Perea, and is talking to the same people who heard the story of the "Prodigal Son." The following parable was perhaps a continuation of this same discourse addressed to both publicans and Pharisees.

A RICH MAN

A Rich Man—There are many well-to-do men in the Holy Land to-day. They still dress gorgeously and make a picturesque appearance. By the poor they are looked upon as superior beings, especially when they minister to their direful needs.

Beggars—But the majority of the people are very poor. While begging is common and in fact has become an art in many cases, most of the beggars are worthy; at least they are needy. The law of Moses encourages the rich to help the poor and some money for this

BEGGARS

purpose is gathered in an organized way, but in most cases it is handed direct by the giver to the person who asks for help.

A CERTAIN RICH MAN—Jesus now tells of a certain rich man who "clothed himself in purple and fine linen and who lived very sumptuously." He had a fine home, numerous servants, plenty of money, and set a table which disregarded cost.

LAZARUS, THE BEGGAR—Then Jesus said, there was a certain beggar full of sores (possibly a leper) who lay at his gate pleading for the crumbs which fell from this rich man's table. We are not told that the rich man denied him the

A CERTAIN RICH MAN

LAZARUS, THE BEGGAR

crumbs, but it is implied that he gave the poor man no thought whatsoever. Jesus says, that after the death of the two, the poor man is comforted, while the rich man is "tormented." Though the wealthy man now regrets his selfishness; it is too late. This story of our Lord was directed to the Jews who were some day to awaken to the fact (perhaps too late) that many of them would never get into the Kingdom, while numerous Gentiles would enjoy the blessings of salvation. Luke 16: 19-31.

HOUSE OF DIVES

HOUSE OF DIVES—In Jerusalem there is a building called by tradition "the House of Dives," or the rich man. It stands across the narrow street where you see the arch in the distance, and it is said the "rich man" of this parable lived there.

JESUS AND THE TWELVE—The disciples had been listening to all these discourses of Jesus. They had observed the care he had exercised and the patience he had shown to these obstinate Jews, and they no doubt, felt that the responsibility he had committed to them was greater than they were equal to. Jesus perceived this and answered their unspoken question, saying, "It is impossible but that occasions for stumb-

JESUS AND THE TWELVE

ling should come; but woe unto him, through whom they come." To this the apostles answered, "O Lord, increase our faith," which he sought to do by many encouraging words. Luke 17: 1-10.

THE AFFLICTIONS OF LAZARUS—At this juncture Jesus' work in Perea is interrupted by the death of his friend Lazarus, brother of Martha and Mary, at Bethany. Jesus leaves Perea for a few days to comfort the sorrowing sisters, and perhaps he sees too the opportunity of impressing upon the Jews of Jerusalem the genuineness of his claims to being the Son of God.

NEWS FROM THE SISTERS

NEWS FROM THE SISTERS—When Lazarus became very sick and the physicians could give

Greuze

THE AFFLICTIONS OF LAZARUS

no hope for his recovery, the first thought of the sisters was to send for Jesus. When he received the message he said to his disciples, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Though the call of the sisters was urgent, yet Jesus did not start to Bethany for two days after he had gotten the word.

BETHANY

BETHANY—Jesus had been driven out of Jerusalem on his last visit there a few weeks previous, and the disciples now advise him not to return, but he assures them that there is no danger. When they arrive in Bethany they find that Lazarus has been dead four days and that he has already been buried.

MARTHA AND JESUS—It was Martha who first heard of Jesus' arrival and she slipped from the crowd of Jews who had come over from Jerusalem to comfort the sisters and ran to meet Jesus. She cried, "O Lord, if thou hadst been here my brother had not died." "Martha," he said, "Thy brother shall live again." "I am the resurrection and the life." How different were the words of Jesus as compared with other com-

MARTHA AND JESUS

forters. Martha, with great assurance, confessed, "Thou art the Christ, the Son of God," and so saying she went to the house and called Mary.

MARY AND JESUS — Mary fell at Jesus' feet and wept bitterly. The Jewish friends then came out and they too were crying. Jesus must have been glad that these Jews were tenderhearted enough to be capable of such emotion for he joined them in their weeping, but he wept because of their unbelief. When the Jews saw our Lord weeping, they said, "Behold how he loved him"

MARY AND JESUS

Piombo

I SAY UNTO THEE, ARISE

(Lazarus). In spite of themselves they were almost believers and whispered among themselves: "Could not this man who opened the eyes of the blind have caused that this man also should not have died?"

Where Have You Laid Him—Jesus likely heard these words, and felt that faith was dawning upon them. Groaning in spirit, with the whole company following him, he approached the tomb which had received the body of Lazarus four days before, and said, "Take away the stone." Then Jesus turned to Martha, who was doubting, and said, "Did not I tell you if you will only believe you shall see the glory of God." "So they took away the stone."

WHERE HAVE YOU LAID HIM

I Say Unto Thee, Arise—As they stood by the open tomb, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I know that thou hearest me always." "And when he had thus spoken he cried with a loud voice, Lazarus, come forth. And he that was dead, arose, and Jesus said, loose him and let him go." This unprecedented miracle convinced many of them of Jesus' claims; but some of them refused to believe and immediately returned to Jerusalem and told the Pharisees what Jesus had done. John 11: 1-46.

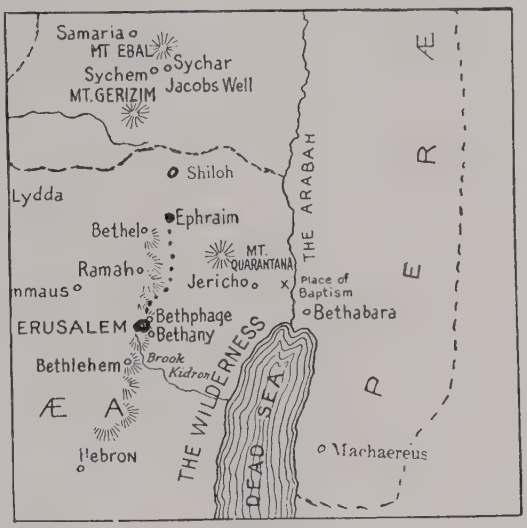
Tomb of Lazarus—There is a very old tomb in Bethany that is pointed out as the one in which

TOMB OF LAZARUS

Lazarus was buried. If the ruins in the previous chapter are the foundation of Martha's home, then Lazarus' tomb was not far from the house.

REPORT TO THE CHIEF PRIESTS—It is probable that the Jews who were in Bethany to comfort the sisters had been sent there by the teachers in Jerusalem, two miles away, and the chief priests must have been greatly shocked when only a few of them returned, reporting the amazing thing that had happened and explaining that the rest of their num-

REPORT TO THE CHIEF PRIESTS



MAP

ber had been swept away by the miracle, and had joined Jesus. The chief priests and Pharisees then reasoned, "what shall we do?" "for it seems that all men are about to believe on him." They would have taken him in hand immediately had it not been for Caiaphas, the high priest, who advised them not to do so. John 11: 47-53.

MAP—In spite of the counsel of the high priest the officers "from that day forth began to plan how they could put Jesus to death." "Jesus, therefore, walked no more openly before the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim." John 11: 53-54.

EPHRAIM

EPHRAIM—Here in the quiet of the neighborhood of Ephriam,

LEPERS

Jesus found himself alone with his disciples for the first time. The tragedy of the cross was not many days off, and it is believed that he came here for rest before pressing his last teaching campaign in Perea, east of the river Jordan, from whence he would visit Jerusalem for the last time.

LEPERS—There are many people in Palestine to this day who are afflicted with leprosy. It is a painless but loathsome disease, and medical science has never found a cure for it. Elisha healed Naaman the Syrian, Moses healed his sister Miriam, and Jesus cured a number of cases at various times, which seem to constitute all the cures ever effected.

JENIN

TEN LEPERS HEALED

JENIN—Jesus, after a few days spent in Ephraim, is next found on the borders of Samaria and Galilee (Luke 17: 11). There is a tradition that the particular place he visited at this time was Jenin, here pictured.

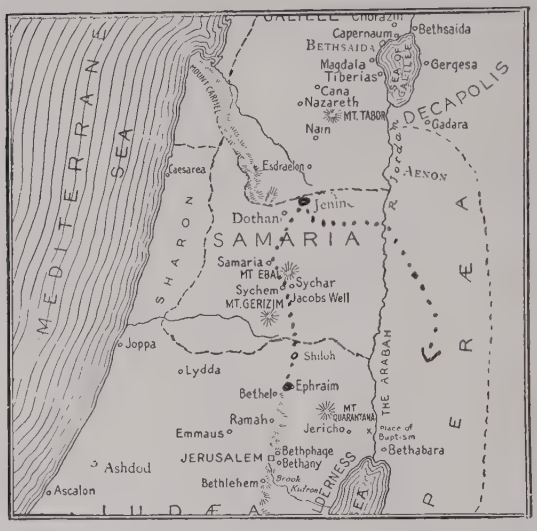
TEN LEPERS HEALED—"And as he entered into a certain village (presumably Jenin), there met him ten men who were lepers, and they stood afar off, and lifting their voices they cried, Jesus, Master, have mercy upon us." "Noticing them he said, 'Go and show yourselves to the priests.' And as they went they were cleansed."

ONE WAS THANKFUL

ONE WAS THANKFUL—One of them was a Samaritan and before he departed he fell down upon his face at Jesus' feet giving him thanks. The others had either forgotten, or were simply ungrateful. Jesus was evidently disappointed,

for he said, "Were there not ten cleansed? Where are the other nine?" But to the lone Samaritan he said, "Arise and go thy way; thy faith hath made thee whole." Luke 17: 11-19.

Map—From Jenin where the ten lepers had been healed, Jesus came back to Perea. This was only two or three weeks before his crucifixion. Immediately upon his arrival the Pharisees attacked him again and their opposition was so strong that it seems he was unable to do any more work there at all. It does not appear that he preached a single sermon to the people, and there is no record of a miracle or case of healing. There was but one inquirer who came to Jesus, and he turned away after our Lord answered his question. Luke 17: 20-37.



MAP

Children Brought to Jesus—A few women did venture to bring their children to Jesus, and asked him to bless them, but it seems, not for purposes of healing. Why the disciples "rebuked the children," we are not able to understand, unless they felt humiliated because the people had turned away from their Master and only a few women and children constituted his hearers.

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CHILDREN BROUGHT TO JESUS

Hofmann

THE RICH YOUNG RULER

Blessing the Children—When Jesus heard the disciples rebuke the children he was moved with indignation, and said unto them, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall in no wise enter therein. And he took them in his arms and blessed them." Mark 10: 13-16.

BLESSING THE CHILDREN

The Rich Young Ruler—Jesus had closed his work in Perea and was making preparations to leave, when one, apparently sincere, came running and fell at his feet and inquired, "Good Master, what shall I do that I may inherit eternal life?" The man being a "young ruler" and familiar with the law, Jesus told him that he should keep the commandments. "But," he answered, "all these things have I observed from my youth."

Turns Away Sorrowful—"And Jesus looking upon him, loved him; and said, one thing thou lackest: Go sell whatever thou hast, and give to the poor and thou shalt have treasure in heaven; and come follow me. But his countenance fell and he went away sorrowful,

TURNS AWAY SORROWFUL

for he had great possessions." Thus the last man Jesus had invited to follow him refused to do so, and as far as we know there was not a single convert who followed him out of Perea.

GOING UP TO JERUSALEM—Jesus and the twelve disciples now start for Jerusalem. He was aware of what this visit to the city held for him, and told the disciples plainly that he would be crucified; but he encouraged them with the assurance that he would rise after he had been buried three days. He spoke to them tenderly as they advanced on their journey, and they were ere long in Jericho.

OLD JERICHO—The Jericho of Jesus' time was not the same that Joshua had seen. The original city was never rebuilt after its walls fell at the blast of the trumpets of Israel, and Joshua pro-

GOING UP TO JERUSALEM

nounced a curse upon anyone who should attempt to settle there. Excavations are in process there now and these are some of the ruins brought to light.

OLD JERICHO

MODERN JERICHO—Jericho of to-day is two or three miles south of the old city and is made up of a few miserable hovels where a small population lives in poverty, and as primitively as the ancients.

MODERN JERICHO

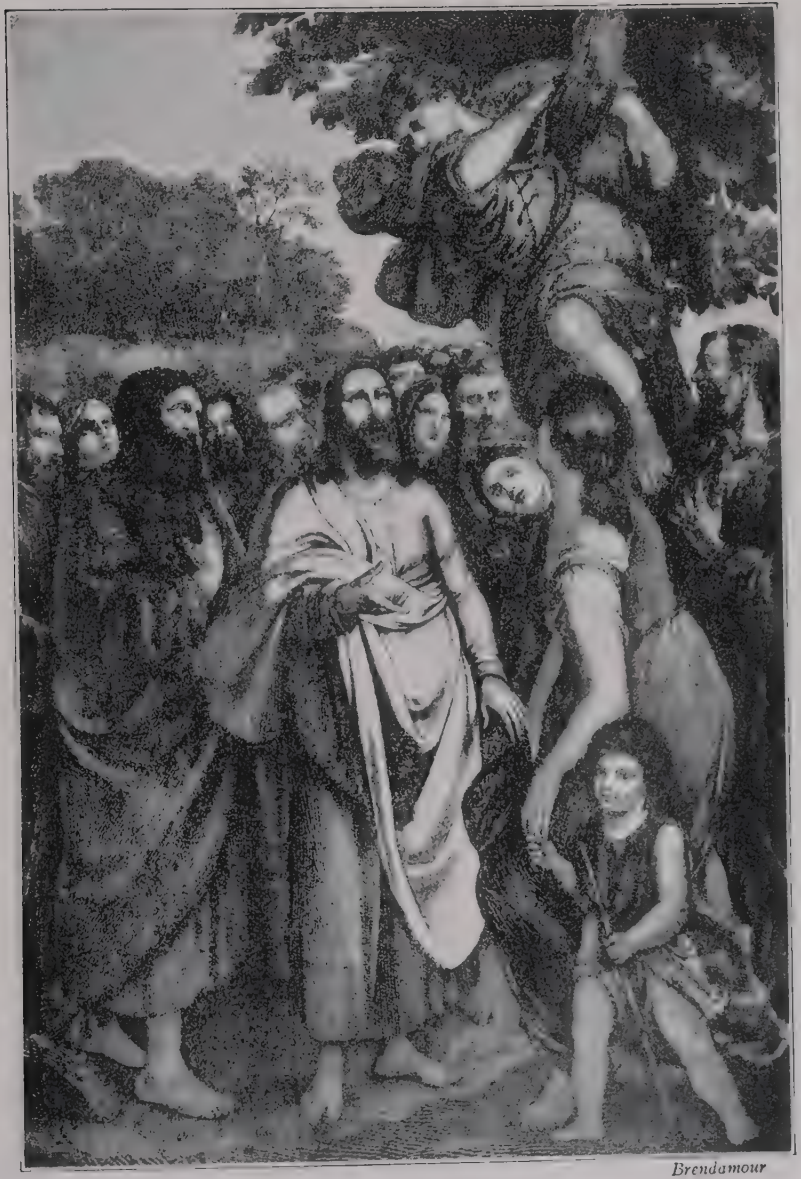
PEOPLE OF JERICHO—This is a family group in Jericho and witnesses to the miserable condition of the people. They are vicious and lazy, and are said to be the most immoral people in all Palestine to this day.

PEOPLE OF JERICHO

JERICHO OF JESUS' TIME—The Jericho that Jesus saw was built on the beautiful plain between the old and the modern city. It had a large population and like Capernaum had a chief publican (tax collector). They had heard of Jesus' work in Perea, and learning that he was to pass that way enroute to the approaching Passover, the people took a holiday to see him as he passed through.

JESUS AND ZACCHÆUS—There were Jews from all the east Jordan country also going up to the feast and when they got to Jericho and had learned of this wonderful Jesus, they also tarried to see him, thus enlarging the crowd

JERICHO OF JESUS' TIME



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JESUS AND ZACCHÆUS

FEAST OF ZACCHÆUS

of the curious. The chief publican of Jericho was Zacchæus, and not being a tall man, climbed a tree that he might get a good view of this much talked of Galilean. The first man Jesus spoke to was this tax collector and he said, "Zacchæus, make haste and come down for to-day I must abide at thy house."

FEAST OF ZACCHÆUS—The publican came down in a hurry and received Jesus gladly, and became his host. The Pharisees in the crowd, of course murmured, and accused Zacchæus of being a "sinner." But the publican had found Jesus, and he was ready to follow him at any cost. He told Jesus that he had made a practice of giving half his income to feed the poor, and if it could be proven that he had ever wrongfully exacted any more than was right from any man, he was willing to restore the amount fourfold. Upon hearing this Jesus said, "To-day is salvation come to thy house."

TWO BLIND MEN

Two Blind Men—The next day Jesus left Jericho. And when they had arrived at the outskirts of the city two blind beggars sat by the roadside. They had been told that Jesus was passing by with the crowd going up to Jerusalem, and they cried out, "Lord have mercy on us, Lord have mercy on us, thou Son of David." The crowds demanded of them to be quiet, but they only cried the more, "Lord have mercy on us."

JERICHO AND JUDEAN HILLS

Bartimæus Healed—But Jesus was not so annoyed by their cries and he sympathetically called, "what will ye that I should do unto you?" They replied, "O Lord that we might receive our sight." Jesus was moved with compassion at their piteous cries and "touched their eyes. They straightway received their sight and followed him in the way." The name of one was Bartimæus, but the other is not named in the record.

Jericho and Judean Hills—Jesus is now twenty miles from Jerusalem. From the plains of Jericho he ascends the Judean hills which break abruptly to the Jordan valley here.

Wilderness of Judea—He then crosses the wilderness of Judea where John the Baptist had begun his

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BARTIMÆUS HEALED

ministry three years previous. As Jesus was passing through this desert he told his disciples the parable of the pounds, and impressed upon them the necessity of being intense in their propagation of the Gospel, after he had further proved by his resurrection that he was the Son of God.

WILDERNESS OF JUDEA

Jesus at Bethany—Jesus now arrived at Bethany and as might have been expected he was entertained at the home of Lazarus and his sisters, and they must have ministered tenderly to him when they noticed his saddened appearance. His work was now finished. The people in general had turned away from him in spite of the "mighty

JESUS AT BETHANY

works" he had done, the loving kindness he had shown, and the salvation he had so liberally offered them. Three more two-mile trips to Jerusalem, a few more invitations of love, a few more buffets from the "Doctors of the Law," then Gethsemane and the cross.

Questions

Where is Jesus now preaching? Whom is he addressing? What story does he tell? What was the poor man's name? What class of people did the rich man represent? Lazarus? What did the Jews refuse to give to the Gentiles? What did the disciples think of Jesus' patience? What sad news did Jesus now receive? Where did this Lazarus live? Who were his sisters? How long did Jesus wait before starting? How long had Lazarus been dead when Jesus got to Bethany? Who met him first? What did Martha say? Who were there comforting the sisters? What did they say of Jesus? How did Jesus proceed? How did this affect the Jews? Who reported this incident to the High Priest? What was the advice of Caiaphas? Where did Jesus go now? What miracle did he perform next? Where were these lepers? How many of the ten thanked him? Where did Jesus go next? With whom does Jesus now deal? What did he say about children? Who came to him as he was leaving Perea? What did he ask? What was Jesus' answer? What did the rich young man do? Where does Jesus go from Perea? Name his convert in Jericho. What was Zacchæus' business? What blind man was healed? Describe the incident. From Jericho where did Jesus go? What parable did he speak enroute? What was its lesson? Did he go to Jerusalem? Where did he stop?

SIX DAYS BEFORE THE PASSOVER

INTRODUCTION TO CHAPTER XIV

Jesus continues his work in Perea, but is finally interrupted by the news of the death of Lazarus and goes to Bethany, where he restores the man to life. This miracle aroused the antagonism of his enemies afresh, and he went to Ephraim, and from there to south Galilee, where he cleansed the ten lepers. He then returned to Perea, where he blessed the children and talked to the rich young ruler, after which he came to Jericho and dined with Zacchæus and healed blind Bartimæus. Then he moved on to Bethany six days before his crucifixion and tarried with Lazarus, Martha, and Mary.

A WORTHY CONTRIBUTION

Chapter XIV

SIX DAYS BEFORE THE PASSOVER

JESUS IN BETHANY

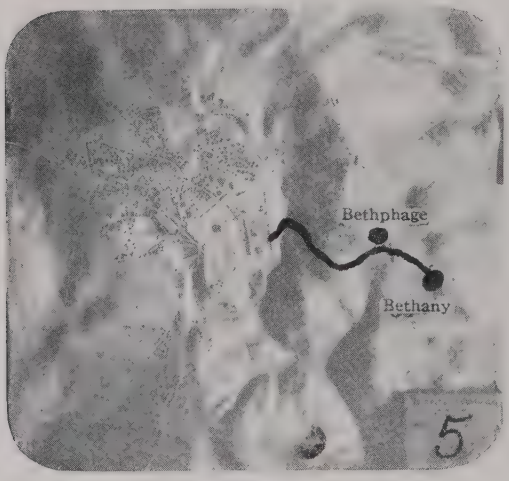
Jesus in Bethany—Jesus arrived at Bethany on Friday evening preceding Passion Week. On Saturday (the Sabbath), Jerusalem was alive with Jews who had flowed in from every nook and corner of Palestine for the coming Passover. The officials were bent on taking him during this feast, and the chief priests had "given commandment" that every one keep a keen watch for him, and as soon as he was located they would take him. But he was not found and as he had so cleverly frustrated their plans many times before they nervously waited to see what turn he would take this time. John 11: 55-57.

AT THE HOME OF LAZARUS

At the Home of Lazarus—Jesus was in Bethany with Lazarus,

whom he had restored to life. The news of this great miracle had spread far and wide and many of the curious took advantage of their visit to Jerusalem at this time to see Lazarus. A large crowd of them also spent that Sabbath in Bethany, and as might have been expected, Jesus talked with them and they believed on him before they got to Jerusalem. John 12: 9-11.

Chief Priests' Counsel—This bit of news soon reached the ears of the chief priests and their immediate determination was that they would not only kill Jesus, but that they would put Lazarus to death also, and thus get both Jesus and his living witness out of the way and save the people from this hated faith. John 12: 10.



CHART

Chart—There was a footpath leading from Bethany directly west over the Mount of Olives to Jerusalem, but the main road led around the slopes of the hill bearing to the left out of Bethany and the two routes merged just beyond the summit where the Holy City lay at their feet in full view. The little village of Bethphage is located on the Bethany side of Olivet and to this place your attention is now called.

Bethphage—There is no record that Jesus ever rode

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CHIEF PRIESTS' COUNSEL

horseback or in a vehicle of any kind, but now he has decided to ride and he sent two of his disciples to this Bethphage to get a colt, upon which he was to ride into Jerusalem. He told them that this colt would be tied near the gate of the village and that they should loose it and bring it to him. "If any one asks you why you take it away," he told them, "simply answer, The Lord hath need of it and he will send it back immediately." Mark 11: 1-4.

BETHPHAGE

THE GATE OF BETHPHAGE.—When the two disciples got to Bethphage they found the animal as Jesus had told them. The question was asked also as Jesus had predicted, and when the owner was told, "The Lord hath need of it," straightway he

THE GATE OF BETHPHAGE

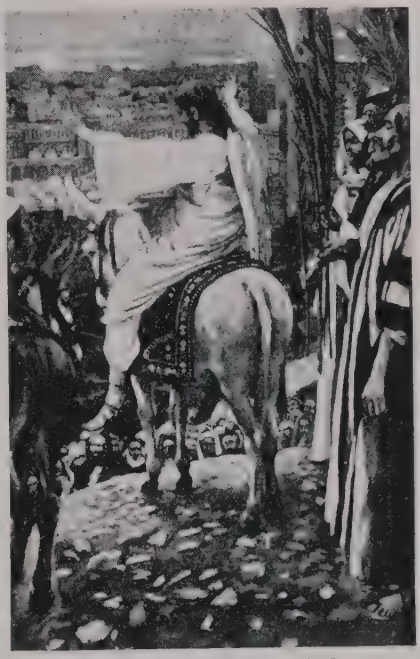
gave his consent. It had been said by the prophet: "Tell the daughter of Zion, behold thy King cometh unto thee, meek and riding upon an ass, and upon a colt, the foal of an ass," thus Jesus was fulfilling prophecy, although the leaders in Israel themselves probably were never aware of it. Mark 11: 1-11.

Jerusalem From Olivet—Near here the disciples met Jesus and mounted him upon the young ass that had never been ridden. In the crowd were many disciples, some of whom had been converted to him the day before at the home of Lazarus, and when they caught the prophetic meaning of the occasion they were fairly overcome with joy.

JERUSALEM FROM OLIVET

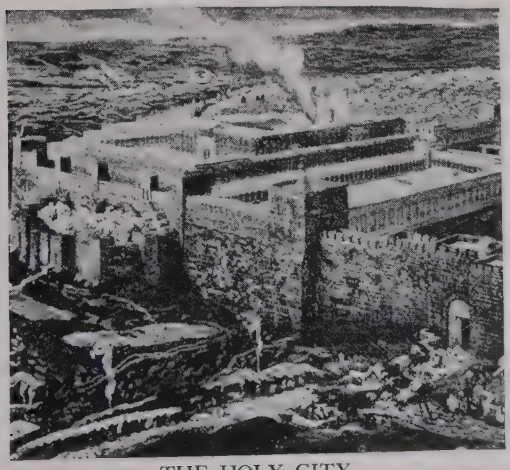
Blessed Is the King—Many spread their coats in the road while others strewed leaves cut from the fields that there might be a carpet for him to ride over, "and the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord; peace in heaven and glory in the highest." But there were, even in this crowd, a few Pharisees who found fault and tried to quiet them, but Jesus interrupted, saying, "If these

should hold their peace the very stones would cry out." Luke 19: 35-40.



BLESSED IS THE KING

THE HOLY CITY — When Jesus beheld the Holy City, which was in full view, and the grand temple with its flaming altar presenting a scene which was glorious to behold, he burst into tears. He wept, not because of himself, but for the shortsighted people. They were not only rejecting the Son of God, but were thus hastening the day of their own destruction, for within a few years their city was to be sacked, their temple utterly destroyed, and the "Chosen people" scattered to the ends of the earth. No wonder that he cried, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as



THE HOLY CITY

KIDRON VALLEY

waved them before the King.

TRIUMPHAL ENTRY—They ascended the slope of Mount Moriah and swept through the gates into the Holy City, shouting as they entered, "Hosanna: Blessed is he that cometh in the name of the Lord, Blessed is the Kingdom that cometh, the Kingdom of our father David; Hosanna in the highest."

THE GOLDEN GATE—It is said that this is the gate through which a hen gathereth her chickens under her wings, and ye would not. And now, behold your house is left desolate unto you."

KIDRON VALLEY—The joyous multitude descended the Mount of Olives and as they crossed the Kidron here they tore branches from the palm trees and

THE GOLDEN GATE

Plockhorst

TRIUMPHAL ENTRY

Jesus entered Jerusalem on the occasion of his Triumphal Entry. It is sealed now, and some Mohammedans believe that when Jesus returns and enters the city again, this gate will be opened to receive him.

JESUS ENTERS THE TEMPLE—"And when he was come into Jerusalem the whole city was stirred, and they said, who is this? and the multitudes shouted, this is the prophet, Jesus, from Nazareth of Galilee." "Jesus entered the temple and when he had looked upon all things, it being eventide, he went out unto Bethany with the twelve." It seems that no one raised hand or voice against him upon this occasion, for even the chief priest and Pharisees were overcome by the tremendous ovation given him by the throngs. Matt. 21: 10-11; Mark 11: 11.

JESUS ENTERS THE TEMPLE

THE BARREN FIG TREE—Jesus had spent Saturday in Bethany. The Triumphal Entry was made on Sunday. Early Monday morning he returned to Jerusalem with only the twelve. As they came down the side of Olivet they saw a fig tree, but there was no fruit on it. And he said, "No man shall eat fruit from this henceforward for ever." And the tree began to wither immediately. The disciples caught the point of the incident quickly and were much impressed by it.

THE BARREN FIG TREE

CLEANSING THE TEMPLE—On this day Jesus came directly into the temple. He again found the money changers and the dispensers of sacrificial animals within the sacred precincts, and without a word proceeded to drive them out as he had done three years before. (For full details see Chapter V.)

A HOUSE OF PRAYER—As he overturned the money changers' tables and the seats of the greedy and extortionate merchants who had converted the temple courts into a place of dishonest business, he said, "Is it not written, My house shall be called a house of prayer for all nations? But ye

CLEANSING THE TEMPLE

Kirchbuck

A HOUSE OF PRAYER

have made it a den of thieves."

CHIEF PRIESTS OBJECT

CHIEF PRIESTS OBJECT—By this time the people were crowding around Jesus and approving of his actions, but the chief priests and scribes who had sold these concessions were angered beyond measure and began at once to confer with each other as to how they might destroy him. Their policy ever had been to kill those whom they could not control, but up to this time Jesus had outwitted them at every turn. Mark 11: 18.

HEALING IN THE TEMPLE—They had driven Jesus out of the temple on at least two different occasions during his last visit, but this time he was determined to stand his ground at any price. The blind and lame and sick were brought to him in the temple and he healed them in spite of his

HEALING IN THE TEMPLE

CHILDREN PRAISE HIM

accusers. The people became so enthusiastic over him that they got beyond the control of the authorities, and the officers feared violence if they attempted to lay hands upon him.

CHILDREN PRAISE HIM—In the meantime, the children were organized into a chorus to sing praises, and as they marched before him, their little voices rang out through the temple courts: "Hosanna to the Son of David, Hosanna to the Son of David." The chief priests were wild with rage now and objected strenuously, but Jesus said, "Yea, did ye never read, out of the mouth of babes thou hast perfected praise?" But they did not answer.

BETHANY—Thus another day (Monday) was finished and Jesus repaired to his lovely friends in the quiet little village of Bethany, where he spent the night.

BETHANY

THE WITHERED FIG TREE

THE WITHERED FIG TREE—Today (Tuesday) is to be the big day with Jesus, and he gets an early start to the Holy City. As he and the twelve come down the Olivet road, they discovered that the fig tree he had cursed the day before had withered, and when Peter called his attention to it, Jesus said, "Have faith in God." "Whatever you pray for, believe you have got it and you shall have it."

JESUS' AUTHORITY QUESTIONED

JESUS' AUTHORITY QUESTIONED—When Jesus came into the temple courts this day he began at once to teach. He asked no permission, he made no apology, he called for no favors. The chief priests and elders now change their

tactics and attempt to extract from him by what authority he did these things. When he in turn asked them by what authority John the Baptist preached, they refused to answer, then he, too, refused to reply to their questions—and they lost again, he went on with his teaching and was not molested during this discourse. Mark 11: 27-33.

A Warning Parable—Jesus now turns on these tricksters and rebukes them more severely than ever. He tells them in no uncertain words that publicans and immoral women will have more of a chance of getting into the Kingdom than they, and he illustrated what he meant with this parable. "A certain land owner planted a vineyard, and set a hedge about it, and built a wine press, and erected a tower, and when it was complete he leased it to husbandmen and went into another country." He gave the renters all the benefits of his valuable property and asked for little in return.

A WARNING PARABLE

The Collector—When harvest time came his soil had produced bounteously, and the profit being very great the owner sent a servant to collect his share,

but they refused to listen to the messenger and treated him quite disrespectfully.

THE COLLECTOR

THE SERVANT BEATEN—The owner then sent another messenger, probably one more diplomatic, and said to him, "be gentle with these people, and explain that I only sustain the most kindly attitude toward them; I have given them the most liberal terms and all I ask is the little rent that we have agreed upon." But they beat him almost to death.

THE SERVANT BEATEN

THEY KILLED ONE—The landlord could not understand this ingratitude—in fact, he could not believe his operators had understood the mission of his servants; so he sent another, but they had become

THEY KILLED ONE

weary of being asked for what they had promised and slew the servant in cold blood.

AN ONLY SON —The kindly old man has had his patience severely tried, but he is still hopeful. He has an only son, who, like himself, is loving and forbearing. He calls the young man to him and submits the whole case, leaving it to his judgment as to whether he ought to go and present the matter to his difficult tenants. And the son decided to go.

HIS ARRIVAL —As the son departed the father was filled with hope, saying, "surely they will respect my son." But when he arrived the tenants reasoned among them-

AN ONLY SON

selves, "this is the heir; come, let us kill him and the inheritance will be ours."

HIS ARRIVAL

THE MURDERED SON—"So they took him and killed him and cast him out of the vineyard." These murderous and wicked renters were the Jews of the time, as Jesus made plain. He was the Son whom they were at this moment planning to slay, and whom three days later they did nail to the cross.

THE MURDERED SON

THE RECKONING—But like the wicked husbandmen they would not escape. "Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vineyard to others who will give him the

THE RECKONING

fruits in their season." Thus Jesus warned them, in due time, to treat the Son with proper respect.

THE CHIEF CORNER STONE—Jesus then cited to them the Scripture, "The stone which the builders rejected, the same was made the chief corner stone. This (stone) is from the Lord, and it is marvelous in our eyes." "Therefore," Jesus said, "I say unto you, the Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof." "Every one who falls on this stone will be shattered, and whoever it falls upon will be crushed."

THE CHIEF CORNER STONE

FRIENDS AND ENEMIES

FRIENDS AND ENEMIES—The infuriated Jews now "sought to lay hold upon him," but the multitudes had been so impressed with Jesus' marvelous discourses that they were ready to defend him by force if necessary, and he again escaped the cruel hands of his unreasonable enemies.

THE WEDDING GARMENT—But Jesus had not finished with these men. As a further warning he gave this parable: A king made a marriage feast for his son. He furnished everything for the guests, even to their costume. But one man tried to get in who had disregarded the necessity of investing himself with the costume provided, and he was immediately

THE WEDDING GARMENT

put out of the banquet hall, suffering the keenest disgrace and deprived of the joys of the great feast. This, too, was meant for the Jews and they bitterly resented it.

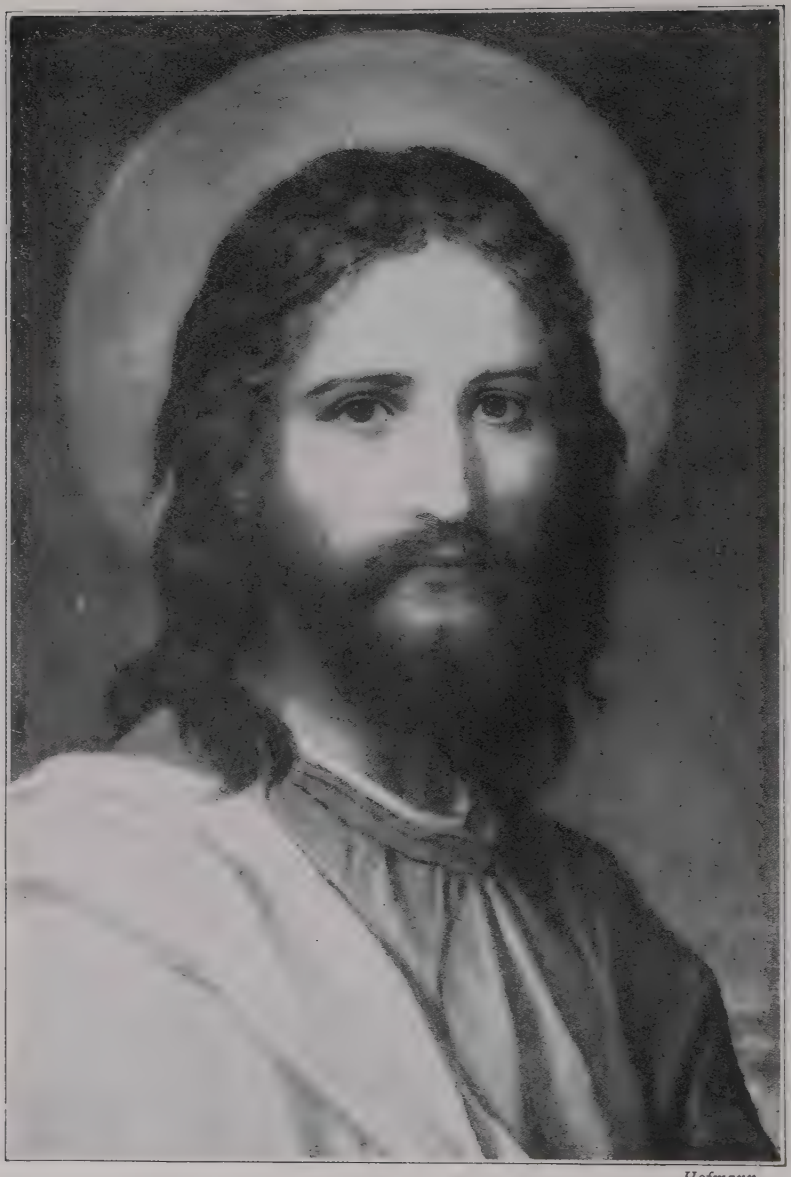
HERODIAN AND PHARISEE—As has been mentioned before, the Herodians were a political party who favored the dynasty of Herod, and the Pharisees were a religious party openly opposed to them, and to anything which was not strictly Jewish. Ordinarily, therefore, they were enemies.

HERODIAN AND PHARISEE

TRIBUTE TO CÆSAR—But the Pharisees, willing to go to any length in their plotting, formed an alliance with the Herodians against Jesus. Representatives of both parties go to him and say, "Master, we know that thou art true and teachest the way of God in truth, and carest not for anyone, for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar or not?"

RENDER UNTO CÆSAR—But Jesus, detecting their deceit and malice, sharply retorted, "Why do you tempt me, you hypocrites? Show me the tribute money," and when a coin was produced he said, "Whose image

TRIBUTE TO CÆSAR



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JESUS, THE CHRIST

and superscription is on it?" They answered, "Cæsars." "Render therefore unto Cæsar the things that are Cæsars, and unto God the things that are God's," he answered. They were taken off their feet; they had not expected a reply like that, "and they marveled, and left him, and went their way." Mark 12: 13-17.

JESUS, THE CHRIST—We can fairly hear the Pharisees and scribes and high priest and Herodians say, he is simply impossible and we are no match for him. But now they have secured the sympathy of the Sadducees, who next approach Jesus on the subject of the life hereafter. His answer silenced them as it had the others. Mark 12: 18-34.

RENDER UNTO CÆSAR

WOES PRONOUNCED—Jesus then asks them a question, "Tell me," he said, "what you think about Christ. Whose Son is he?" They said to him, "David's." He said to them, "How is it then that David in the spirit calls him Lord? If David calls him Lord, how can he be his Son?" No one could make any answer to him, and from that day no one ventured to put another question to him. Then follows one of the severest and most scathing denunciations of all literature. Jesus spares no language in his condemnation of

WOES PRONOUNCED

hypocrisy. (The entire twenty-third chapter of Matthew should be read here.)

CAIN SLAYS ABEL—He likens them to Cain, the murderer, who killed his own brother Abel through jealousy, and who ever afterward was an outcast whose very name has been hated from that time to the present.

DEATH OF ZECHARIAH—Jesus, still addressing the Jews, says, "On you will fall the punishment for all the just blood shed on earth from the blood of Abel, the just, down to the blood of Zechariah, whom you murdered between the sanctuary and the altar. I tell you truly it will all

CAIN SLAYS ABEL

come upon this generation." Just who this Zechariah was we are not told, but Origen, one of the apostolic fathers, believes him to have been the father of John the Baptist.

DEATH OF ZECHARIAH

TOMB OF ZECHARIAH—This tomb is his burial place.

THE WIDOW'S CONTRIBUTION—Jesus has borne patiently with their faultfinding for over three years; he knows what the next few days will bring forth and so he instructs them in every way possible. He is now in the "treasury watching the rich men cast their gifts into the contribution box,

TOMB OF ZECHARIAH

and when he saw a poor widow cast in two mites, he said, of a truth, I say unto you, this poor widow hath given more than they all, for out of her want did she cast in all the living that she had." Luke 21: 1-4.

Greeks Seek Jesus—"Now there were certain Greeks among those who went up to worship at the feast. They had heard of our Lord and they called a disciple (Philip) and said, Sir, we would see Jesus." Although he was very weary now, Jesus did not refuse to talk to them. Humanly speaking, he did not give them much encouragement. He spoke of his death, but it lay in the way of his glorification, and life for many would come from it. Unless a grain of wheat falls into the earth and dies, he said, it remains a single grain; but if it dies, it bears rich fruit. "He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life." "I will not ask my father to save me from this death, for my coming into the world was to face this hour." "Father, glorify thy name," he said.

GREEKS SEEK JESUS

A Voice From Heaven—When he had thus submitted, "there came a voice out of heaven, saying, I have

Bida

THE WIDOW'S CONTRIBUTION

both glorified it and will glorify it again. The multitude therefore that stood by, when they heard it, said it thundered, but others said an angel hath spoken to him. But Jesus said this voice hath not come for my sake, but for yours. Now is the Prince of this world cast out. But I, when I am lifted up from the earth, will draw all men unto myself. Now while ye have the light, walk in the light, that ye may be called the sons of light." "When Jesus had spoken these words, he hid himself from them." John 12: 20-36.

A VOICE FROM HEAVEN

Questions

On what day did Jesus get to Bethany? What were the Jews planning? What did they decide to do to Lazarus? What happened to many who stayed in Bethany with Jesus over Sabbath? What Mount is between Bethany and Jerusalem? What village was on this hill? What occurred at Bethphage? What did the people do when they saw Jesus riding? What did Jesus do when he came in sight of the temple? Describe the Triumphal Entry. Did any one object? What day of the week was this? Where did he stay Sunday night? What did he do Monday morning? Speak about the fig tree. What did Jesus do when he came into the temple on Monday? What had they

made of the house of prayer? What did the common people do? What did the children do? Where did he go Monday evening? Did he return to the Temple Tuesday? What did he do? What parable did he give? What lesson did it carry? Who did he mean by the "Only Son"? What did he say about the "corner stone"? The Kingdom? Tell the story of the "wedding garment." What was its meaning? Why the tribute money? What was his reply? How did Jesus now talk to them? What did he say of the widow's contribution? How did he receive the Greeks? What did the voice from heaven say? What did Jesus then say about his death on the cross?